L. 11. 5

Moſes and Aaron

Civill and Eccleſiaſtical

RITES,

Uſed by the ancient HEBREWS; obſerved and at large opened, for the clearing of many obſcure Texts thorowout the whole SCRIPTURE.

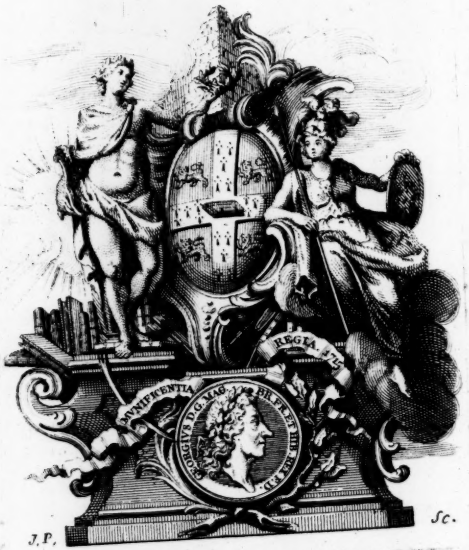
Which Texts are now added to the end of the Book.

Wherein likewiſe is ſhewed what Cuſtoms the HEBREWS borrowed from Heathen people: And that many Heatheniſh cuſtoms, originally, have been unwarrantable imitations of the HEBREWS.

The Eighth Edition.

By *Thomas Godwyn*, B. D.

LONDON,
Printed by *S. Griffin*, for *Andrew Crook*, and *John Wiillams*, at the *Green Dragon*, and at the *Crown*, in Saint *Pauls* Church-yard, 1662.



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TO

THE RIGHT HONOURABLE, WILLIAM Earle of *Pembrook*, Lord Chamberlain of his Majesties houshold, L. Warden of the Stanneries, Knight of the most noble Order of the Garter, one of his Majesties most Honourable Privie Councel, and Chancellor of the famous University of OXFORD,

All Grace and Happinesse.

Right Honourable,

THat many have no better acquaintance with Christ and his Apostles, is, because they are such strangers with Moses *and* Aaron *: Were customes antiquated thorowly known, many difficulties in Scripture would appear Elegancies,*

and the places which now (through obscurity) dishearten the Reader, would then become sweet inuitements to an unwearied assiduity in perusing those sacred Oracles. If my present labour shall give such light to some obscure passages, that thereby Gods people shall be drawn on with the greater delight, to the exercising themselves in reading of holy Writ, it shall not repent me of my tedious travels in these rites and customes of Generations long since past, which whosoever undertaketh shall finde the way long and thorny, the path over-grown and hardly discerneable, the Guides few to direct, and those speaking in strange languages, and many apt to discourage him, because themselves are either lazie or will not, or lame and cannot walk the same way. But now (through Gods assistance) being come to the end of my Journey, the discoveries made on the way, such as they are (and such some are, as not observed before) humbly crave your Lordships protection,

From Kensington.
Febr. 21. 1624.

Your Honours in all duty,
and service devoted,

THO. GODWYN.

THE ARGUMENT OF EACH BOOK AND CHAPTER.

The First Book.

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2. *Publicans, their office, who the chief.*

3. *Proselytes who, how made.*

4. *Kings, Why* Pilate *clad Christ in purple,* Herod *in White.*

5. *High Priests, Priests, Levites. Nethinims.*

6. *Prophets, who the Wise-man, Scribe, and Disputer, mentioned* 1 Cor. 1. 20.

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8. *Nazarites and Rechabites.*

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10. *Sadducees, whence their name, when they began, what their Dogmata.*

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13. *Gaulonita, and Herodians, what they where.*

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Of Dayes, Times, and Feasts.

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4. *Their Passeover; and feast of unleavened bread: How a soul cut off from Israel.*

5. *Their Pentecoste, what the second first Sabbath was,* Luke 6.1.

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8. *Their feast of expiation: what meant by the filth of the world, and the off-scouring of all things,* 1 Cor. 4. 13.

9 *Their Sabbaticall year.*

10. *Their Jubilee, their use thereof.*

11. *Their feast of Purim, and feast of Dedication.*

The

The fourth Book.

Of their Idolatry.

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3. *Baal-Peor, Baal-Tsephon, Baal-Zebub, Baal-Berith, Bel and the Dragon.*
4. *Dagon.*
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7. *Their*

7. *Their capital punishments what they were,*
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MOSES AND AARON:

The first Book treateth of Persons.

CHAP. I.

Of the form of the Hebrews *Commonwealth untill Christ his coming, and when the Scepter departed from them.*

THE form and state of Government hath been subject to change and variation amongst all Nations, but especially amongst the *Jewes*, where these changes are observable.

At first, the *Fathers* of their severall Families, and their *First-born* after them, exercised all kind of Government, both *Ecclesiastical* and *Civil*, being both *Kings* and *Priests*, in their own houses. They had power over their own Families, to blesse, curse, cast out of doors, disinherit, and to punish with death, as is apparent by these examples, of *Noah* towards *Cham*, *Gen.* 9. 25. of *Abraham* towards *Hagar* and *Ismael*, *Gen.* 21. 10. of *Jacob* towards *Simeon* and *Levi*,

*Gen.*49.3. and of *Judah* towards *Thamar*, *Gen.*38. 24.

In *Moſes* his dayes then did this prorogative of primogeniture ceaſe; and as *Aaron* and his poſterity was inveſted with the right, and title of *Prieſts*; ſo *Moſes*, and after him *Joſua*, ruled all the people with a kind of *Monarchicall* authority. For *Moſes* was among the righteous as *King*, *Deut.*33. 5.

After *Joſua* ſucceeded *Judges*; their Officers were of abſolute and independent authority, like unto *Kings*, when once they were elected; but there were long vacancies, and chaſmes commonly between the ceſſation of the one, and the election of the other: yea for the moſt part, the people never choſe a *Judge*, but in time of great troubles, and imminent dangers; which being over-paſt, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdom*, replyed, I will not reign over you, neither ſhall my Child reign over you, *Judg.* 8. 23. That of *Samuel*, that he judged *Iſrael* all the dayes of his life, *1 Sam.* 7. 15. was (*a*) extraordinary. In this reſpect their *Judges* ſymbolize with the *Roman Dictators*. This ſtate of Regiment continued amongſt them by the computation of St. (*b*) *Auguſtine*, three hundred twenty nine years. In theſe vacancies or diſtances of time, between *Judge* and *Judge*, the greater and weightier matters were determined by that great Court of the *Seventy*, called the *Sanedrin*, in which reſpect the form of Government may be thought *Ariſtocraticall*. *Kings* ſucceeded the *Judges*, and they continued from *Saul* unto the captivity of *Babylon*, that is, (*c*) about 520. years.

From the Captivity unto the coming of Chriſt, (which time is (*d*) thought to have been five hundred

a *Zepper. lib leg. Moſ. cap.* 6.

b *Aug. de Civ. Dei, l.* 18. *c.* 22.

c *Zepper. leg. ſt Moſaic l* 3. *c.* 6.

d *Vide Funcii Chronol.*

dred thirty six years) the state of the *Jews* became very confused. Sometimes they were ruled by *Deputies* and *Vicegerents*, who had not supreame authority in themselves, but as it pleased the *Persian Monarchs* to assigne them; (e) they were termed ראשי גלויות *Rasche galiuth*, ἀρχιαλωτάρχαι, *Heads of the Captivity*. Of this sort was *Zorobabel* and his successors, who are reckoned in the (f) *Hebrew* Chronicles to be these, *Mesullam*, *Hananiah*, *Berechiah*, and *Hosadia*. All which are thought to have reigned under the *Persian Monarchy*, and to have been of the Posterity of *David*: as likewise the other succeeding ten chiefe Governours after *Alexander* the Great. In the last of these ten, the government departed from the House of *David*, and was translated to the *Macchabees*, who descended from the Tribe of *Levi*. They were called *Macchabæi*, from *Judas Macchabæus*, (g) and he had this name מכבאי *Macchabæus*, from the Capitall Letters of this Motto, written in his Ensigne or Banner, יהוה מי נבוך באלים, *Quis sicut tu inter Deos O Domine?* Where the first letters are, *M.C.B.A.I.* Among the *Macchabees*, sovereign authority continued untill *Herod* the *Askalonite* his reigne, at what time our Saviour Christ was born, according to *Jacobs* prophecy: The Scepter shall not depart from *Judah*, nor a *Law-giver* from between his feet, untill *Shiloh*, that is, the (h) *Messias* come, *Gen.* 49. 10.

e *Maimon. in Iad. l. vit trad. Sanedrin, cap. 4. sect. 13.*

f *Sedar Olam. minus.*

g *Carion Chron. lib. 1. p. 41.*

h *Targum Vzziel; eadem pene verba habet Targum Ieroso.*

For the right understanding of this Prophecy, We must note two things; 1. The time when the Scepter was given to *Judah*; 2. When taken from him. But first we must observe how these two words *Judah*, and the *Scepter*, are distinguished.

Some take *Judah.*

1. For the (*i*) particular *Tribe of Judah*; but this seemeth flat contrary to Scripture; for many of the *Judges* were of other Tribes, and all the *Maccabees* of the Tribe of *Levi.*

2. For the (*k*) *Two Tribes* which cleaved to *Rehoboam*; because in that division of that people, these Two Tribes alone were called *Jews*, and that from *Judah*, and that never before this division.

3. For (*l*) *all the whole body of Israel*, consisting of Twelve Tribes; all which (in the judgement of these men) were afterward by the singular providence of God, called *Jews* from *Judah.*

i *Origines hom.* 17. *in Genes. Epiphan. contra Ebionæos, & maxima Hebræorum pars.*

k *Cunæus de rep. Hebr. lib.* 1. *cap.* 5. *p.* 81.

l *Euseb demonst lib.* 8. *c.* 1. *Mon. tacut. in Analect. p.* 72. *Casaub. contra Baron. pag.* 16.

Some take *Judah.*

1. For (*m*) *legall power*, and sovereigne authority, residing in one man principally.

2. For the (*n*) *form of government*, and face of a Common-wealth, governed and ruled by its own laws, customes, and rites: signifying as well the rule and authority of *inferior Magistrates*, yea of *Priests* also, as of *Kings* and *Princes.*

m *Patres plærique omnes.*

n *Casaubon. adver. Baron. p.* 19. *It. p.* 21. *Justinus Mart. in Dialog. cum Tryphone. Cunæus lib.* 1. *de rep. Heb. c.* 9. *p.* 81.

From these different acceptions of these two words, flow four different interpretations of *Jacobs* Prophecy.

Some

Some are of (*o*) opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is, to the *Two Tribes* cleaving to *Rehoboam*, at the time of that diviſion of the people: and that this *Scepter* was not taken from them until the deſtruction of *Jeruſalem*, becauſe that after *Herods* time untill then, their lawes remained in force, their *Prieſthood* continued, and their common-wealth though it were much defaced, yet not quite overthrowne.

o *Cunæus lib 7: de rep. Heb. cap.* 11. *pag.* 96.

Some are of (*p*) opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moſes*, and that this *Scepter* was not taken from them, untill the Deſtruction of *Jeruſalem*: not in *Herod* becauſe he was a *Jew* (in that he was a *proſelyte*) for a *Jew* is a name, ſay they, of *profeſſion*, not of *Country* or *Nation*.

p *Joſeph. Scalig. ex qua Caſaub. adverſ. Baron. p.* 19. *It. p.* 39.

Some are of (*q*) opinion, that the *Scepter* taken in the ſecond acceptation, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moſes*, and that it was taken from them in *Herods* time: yet ſo, that in *Herods* time, this was but begun, and inchoate, and at the deſtruction of *Jeruſalem* it was fulfilled and conſummate.

q *Montacut. in Annaleſt. p.* 74.

Some are of (*r*) opinion, that the *Scepter* taken in the firſt acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moſes*, and that it was taken from them fully in *Herods* time. The former opinions make the coming of the *Meſſias* to be a fore-runner of the departure of the *Scepter*: this makes the departure of the *Scepter*

r *Auguſtin contha Manich. lib.* 12. *cap.* 47. *Euſeb demonſt. lib.* 8. *Carion. Chron. pag.* 143.

ter to be a fore-runner or token of the *Messiah* his coming, which I take to be the principal thing aimed at in the prophecy. This opinion, as it is more generally received than the others, so upon juster grounds. Now the *Scepter* was departed, and given to a *Proselyte*, never so before: (*s*) yea now also, the *Law-giver* was departed from between *Judahs* feet, and now the *Messiah* born.

(*s*) P. Galatin. lib. 4. cap. 6 p. 203. ex. Talmud. Ierosol.

Chap. II.

Of the Publicanes.

WEE having seen the most remarkable changes in the Common-wealth of the *Hebrews*, we will note the chief observations concerning the persons there inhabiting; and first concerning the *Publicans*, who were in the latter times, an heterogeneous Member of that Common-wealth. After that the *Jews* became Tributary to *Rome*, (which (*a*) was affected by *Pompey* threescore years before the birth of our Saviour) certain Officers were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews*, as in other Provinces, to collect, and gather up such custome-money, or tribute, as was exacted by the Senate: those that gathered up these publique payments, were termed *Publicani*, *Publicanes*; and by reason of their covetous exactions, they commonly were hated by the people of the Provinces (*b*): Every Province had his severall *society*, or company of *Publicanes*; Every *society*, his distinct *Governour*, in which respect it is, that *Zacheus* is called by the *Evangelist*,

(*a*) *Ios. p. Locutus de Pompeio. l. 1. de bello Jud. c 5 pag. 720.*

(*b*) *Harum societatum frequens mentio facta est apud Ciceron. in orat. pro. Sex. Ros. Muræna, cn. Plancio.*

vangelist, ἀρχιτελώνης *Princeps Publicanorum*, the *chiefe receiver of the tribute*, or *chiefe Publicane*, *Luke* 12. 2. And all the provinciall Governours in these severall societies, had one chiefe (*c*) *Master* residing at *Rome*, unto whom the other subordinate Governours gave up their accounts. These *Publicans* were hated in all Provinces, because of their exactions, but chiefly in the Common-wealth of the *Jews*, because though it were chiefly maintained by the *Galilæans*, yet it was generally inclined unto by the *Jews*, that tribute ought not to be payed by them: this hatred is confirmed by that *Rabbinicall* proverbe, (*d*) *Take not a Wife out of that family wherein there is a Publicane, for such are all Publicanes.* Yea a faithfull *Publican* was so rare at *Rome* it self, that one *Sabinus* for his honest managing of that Office, in an honourable remembrance thereof, had certain images erected with this* superscription; Καλῷ τελωνήσαντι, *For the Faithfull Publicane.* And therefore no marvel, if in the Gospel, *Publicanes* and *sinners* go hand in hand.

c *Sigon. de Antiq. jure civium. Rom. lib. 2. c 4*

d *Is. Casaubon. exercit. 3 37.*

* *Sueto in Flav. Vesp. cap. 1.*

It is now generally received as a truth undoubted, that not only *Heathen* people, but sometimes *Jews* themselves became *Publicanes*. *Tertullian* was of another opinion, (*e*) and thought that all the *Publicanes* were *Heathens*; but he hath been in that long since confuted by (*f*) *Jerome*, and reason it self perswadeth the contrary. First, *Matthew* who was a *Publicane*, was afterwards an *Apostle*, and therefore unlikely to have been an Heathen. Secondly, *Zaccheus* his name was a pure *Hebrew* name having no affinity with *Roman* names. Thirdly, the ground or principall argument on which *Tertullian* built, was meerly (*g*) erroneous.

e *Tertull. de pudic. cap. 9.*

f *Jeronym. epist. ad Damasum.*

g *Frandi fuit a. catissimo Pœno, Hebraicæ linguæ ignoratio, nusquam enim occurrit in fonte spurius ille textus, quo Tertullianus potissimum nititur, non erit vectigal, pendens ex filiis Israel. Deut. 23.*

CHAP. III.

CHAP. III.

Iſraelites, Proſelytes.

THe whole Common-wealth of *Iſrael* conſiſted of two ſorts of men, *Hebrews*, and *Proſelytes*; he that was born an *Hebrew*, either by *Father*, or *Mothers* ſide, was an *Hebrew*; but he that was born ſo of both, was an *Hebrew of the Hebrews*; ſuch a one was Saint *Paul*, *Phil.* 3. 5. He that was born a *Proſelyte* either by *Father* or *Mothers* ſide, was termed *Ben ger*, the ſon of an *he-proſelyte*; or *Ben gera*, The ſon of a *ſhe-proſelyte*; but he that was by *Father* and *Mothers* ſide a *Proſelyte*, was termed (*a*) *Bagbag*, that is, the ſon of he and ſhe *Proſelytes*.

a *Magni quidem nomen Rabbi apud Judæos fuit, quem ex Paganiſmo ad Judaiſmum converſum* גבגב *per ſigla appellarunt, i. filius Proſelyti, filius proſelytæ. Pirk. Aboth cap.* 5.

The *Hebrews* were of two ſorts; ſome lived in *Palæſtina*, and uſed the *Hebrew* Text, theſe were called *Hebrews* or *Jews*; others were diſperſed in divers places of *Greece*, they uſed the *Greeke* tranſlation, and thence were termed Ελλωιςαι, (*b*) *Græciſts*: Saint *Luke* mentioneth both. There aroſe a murmuring, τῶν Ελλωιςῶν, of the *Græciſts*, towards the *Hebrews*, *Acts* 6. 1. Where note the difference betweeu Ἑλλήνες, & Ελλωιςαι, the *Græcians*, and the *Græciſts*; The *Græcians* are uſed by Saint *Paul*, to ſignifie all the *Heathen people*, and ſtand in oppoſition with *Hebrews* in the generall acception, containing both the *Græciſts*, or diſperſed *Hebrews*, and alſo thoſe of *Palæſtina*: the *Græciſts* were both by birth and religion *Hebrews*, ſtanding in oppoſition with *Hebrews* in the ſtrict acception, taken for thoſe of *Palæſtina*.

b *De Judæis Græcienſib. vide Scal animadver Euſeb.* 124. 8. *& in Can. Iſag.* 278.

The whole body of *Iſrael* was divided into twelve Tribes, and publique Records were kept, wherein every

every ones Genealogy was registred, to manifest unto what particular Tribe he belonged: These records *Herod* burnt, hoping that in after ages he might be thought originally an *Israelite*, if those publike monuments might not be produced against him. (*c*) Thus much *Eusebius* plainly delivereth of him. I am of opinion, that another reason might be admitted, namely, That no distinction either of Tribe or Family, might appeare, but all being confounded, and amongst the rest *Davids*, (unto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdome.

c *Euseb. Eccles. hist. lib. 2 cap. 6.*

Proselytes were those Heathen people, who disclaiming *Paganisme*, became Converts, and joyned themselves unto the Church of the *Jews*. They were termed *Proselytes* ἀπὸ τῆς προσεληλυθέναι, from their coming and adjoyning unto the *Jews*. Concerning these *Proselytes*, we will consider these three things. 1. The several kinds of *Proselytes*; 2. The manner of making them; 3. In what account or respect they lived among the *Jews*.

First, the kinds of *Proselytes* were two; גר ברית *Ger berith*, *Proselytus fœderis*, *A Proselyte of the Covenant*. He submitted himself unto the Circumcision, and to the whole *Mosaicall* Pædagogy. (*d*) The *Rabbies* term such a one גר צדק *Ger tsedek*, *Proselytum justitiæ*, *A Proselyte of righteousnes*. Secondly, גר שער *Ger sahagner*, *Proselytus portæ*, A *Proselyte*, or *stranger within thy gates*, *Deut.* 14. 21. Of him also we read in the fourth Commandement. He was suffered to dwell amongst them, whence he is also called תושב *Toschab*, *Incola*, an inhabitant. He was not circumcised, neither did he conforme himselfe to *Mosaicall*,

d *Rabbi Solomon, Deut.* 23.

rites, and ordinances, onely he was tyed to the obedience of those Commandements which among the *Hebrew Doctors* go under the name of *Noahs* seven Commandements 3 (*e*) which they reckon thus: 1. Judgements or punishments for Malefactours. 2. Blessing the name of God; under this is contained the keeping of the Sabbath. 3. Disclaiming Idolatry. 4. Uncovering ones nakedness. 5. Shedding of blood. 6. Robbery. 7. Eating of any member of a beast, taken from it alive. Of this sort were *Naaman* the *Syrian*, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem*, *Jews*, (*f*) *Men that feared God*, of every Nation, under Heaven, *Acts* 2. 5.

e Sheindler in pentaglot. p. 1530.

f Ανδρες ευλαβεις.

Secondly, to the making of one to be a *Proselyte of the Covenant* according to the difference of sex, and the difference of times, the rites of initiation varied. To the making of (*g*) a *Male proselyte*, at first three things were required. 1. * *Circumcision.* 2. *A kind of purification by water.* 3. *The blood of oblation.* This *oblation* was commonly two Turtles or Pigeons. To the making of a *Woman proselyte*, were required onely, *purification by water*, and *Oblation* (*h*). Now because the *Jewes* have neither Altar, nor Sacrifice, they say that for the *Males*, *Circumcision*, and *purification by water* sufficeth; and for the *Females*, onely *purification by water*. (*i*) In *Davids* time, they say that many thousands of *Proselytes* were joyned unto the *Church* without *Circumcision*, by this *purification*.

g *Moses Kotsen. fol.* 20. *col.* 2.

* במילת ובטבילה ובהרצאה דמים של קרבן

h *Drusius de trib sect* 2. *pag.* 102.

i *Moses Ægyptius in Assure bikh, Perek* 13. *fol.* 137. *vide Serarium tribæres. l.* 2. *c.* 2.

Hence we may observe, that a kind of *initiation by water* was long in use among the *Jews*, though it were not *Sacramental* untill Christ his institution; yea therefore it may seem to have been used by them, because they expected it at the coming of the *Messias*,

sias, as appeareth by their coming unto *John*, questioning not so much his *Baptism*, as his *authority*, by what *authority* he baptized: *Why baptizest thou then, if thou be not that* Christ, *nor* Elias, *neither that prophet?* *John* 1.25.

Thirdly, the respect borne by the *Jewes* towards *Proselytes*, was charitable; (*k*) they used no upbraiding termes towards them, saying, *Remember thy former deeds.* Notwithstanding it was also provided, (*l*) No *Proselyte* should be eligible into the Court of their *Sanhedrim*; yea in their common commerce, they had an usual proverb which admonished them of wariness, (*m*) *Vel ad decimam usque generationem à Proselytis cave*; Beware of Proselytes to the tenth generation.

k *P. Fag. Exod.* 22.21.

l *Moses Ægypt l. vit. Iad tract. Sanhedr. in, c.2.*

m *Casau. adversi. Baron. p.27*

CHAP. IV.

Of their Kings.

WEe shall read of three sorts of *Kings* in the Old Testament. *Melchisedek* was *King* and *Priest*, *David King* and *Prophet*, others simply *Kings*. *Melchisedek* was *King* and *Priest*, *David King* and *Prophet*. The concurrence of *Princely Soveraignty*, and *Holy Orders*, in the same man, intimates that supreme Authority should alwayes be accompanied with care of Religion: In which respect *Joash*, when he was annoynted *King*, received the Testimony or Book of the Law, 2 *Kings* 11.12. neither did these two meet onely in *Melchisedek* & *David*, but the same man among the *Heathens* (*a*) was oftentimes *King* and *Priest*. And *Trismegistus* had his name *Ter maximus*, (*b*) because he was *Philosophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All *Kings* were not annoynted,

a *Rex Anius Rex idem hominum, Phœbiq; Sacerdos. Virg. Æneid. lib. 3.*

b *Alex. Neopo. lit. lib. 2. cap. 6.*

but onely thoſe in whom ſucceſſion was broken; and there the firſt of the Family was anoynted for his Succeſſors, except in caſe of diſſention, where there was required a renewed unction, for the confirmation of his Authority. For this reaſon it was that *Solomon* was anoynted as well as *David*, becauſe of the ſtrife between him and *Adonijah*.

Furthermore, *Saul* and *Jehu* were anoynted בפך, *Bepac*, with a *cruſe* of oyle, to ſhew the ſhort continuance of their Kingdomes. *David* and *Solomon* were anoyinted בקרו, *Bekeren*, with an *horne* of oyle, that is, in a *plentiful meaſure*, to ſhew the long continuance of their Kingdomes.

As Kings were diſtinguiſht from the people by many Enſignes of Honour, by their Crown, their Scepter, their Throne, &c. ſo likewiſe were they diſtinguiſhed by their apparel; that was the reaſon that *Ahab* entring into battle, changed his apparel, 1 *Kings* 22.30. Though purple and white colours were not appropriated unto Kings, (*c*) yet theſe colours were in chief eſteem, and principally uſed by them, (*d*) yea *Purple* above others was affected by the *Emperours* and Nobility of *Rome*; and *white* by the Nobility of the *Jewes*; whence the *Hebrewes* terme their Noblemen, and ſuch as are of beſt rank חורים, *Chorim*, *Albatos*, men *clad in white*; and on the contrary, men of meaner rank, חשוכים, *Chaſchucim*, *Sordidatos*, men *clad with a foul garment*. Hence is that of Saint *James*; if there come a man with a Gold Ring, and in goodly apparell, ἐν ἐσθῆτι λαμπρᾷ, in a *white garment*, and there come alſo a poor man, ἐν ῥυπαρᾷ ἐσθῆτι, in a vile or *foul rayment*, *James* 2.2. This may be the reaſon, why when the *Jewes* accuſed Chriſt of treaſon, *Pilate* his Souldiers clad him in *purple*, *Mat.* 27.28. and

c *Valer. Max. l.* 1. *cap.* 6.

d *Alex. ab Alex. lib.* 1 *cap.* 20.

and *Herod* the *Tetrarch* of *Galilee* put on him a *white garment*, *Luke* 23. 11. both therein applying themselves to the customes of their own Country, and in derision, cloathing him as a *King*.

CHAP. V.

The High-Priest, Priests, Levites, and Nethinims.

THere were three ranks and degrees of Ministers about the Temple; *Priests*, *Levites*, and *Nethinims*; they may be parelleld with *Ministers*, *Deacons*, and *Sub-Deacons*, in the Primitive Church: Over all these the *High-Priest* was chiefe.

In *Aaron* and his posterity, was continued the succession of the *Priests*; the *High-Priesthood* was tyed to the line of his first-born; all the rest of his posterity were *Priests*, simply so called, or called *Priests of the second Order*, 2 *Kings* 23. 4.

Except *Aaron*, and those that issued from his loynes, (in whom the *series* of *Priests* was continued) all the rest of *Levi* his posterity were called *Levites*.

Hinc Sacerdos summus in fonte legitur Sacerdos unctus, Levit. 4. 5. Ionathan habet, Sacerdos magnus vel summus. Diserte Aben Esra, Sacerdos magnus ipse est Sacerdos unctus. Lyranus adhuc clarius; Sacerdos unctus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.

Both in the *High-Priest*, and the *second* or *inferiour Priests*, there are two things considerable: First, their *Consecration*; Secondly, their *Office*. In both these, somewhat they *differed*, somewhat they *agreed*.

In their *Consecration* they differed. First, (*a*) The *High-Priest* was *anoynted*: the materialls of this chrisme or oyntment are prescribed, *Exod.* 30. 23. It was poured upon *Aarons* head, *Levit.* 8. 12. It ran

down to his beard, & to the border of his garments, *Psal.* 133. 2. The *second Priests* were onely *sprinkled* with this Oyle, mixed with the blood of the Sacrifice, *Levit.* 8.30. In this was typed out the unction of our *Saviour*, who was *annoynted* with the oyle of Gladnesse above his Fellows, *Psal.* 45.8. He was *annoynted* above his Fellows, *Extensivè*, and *Intensivè*. *Extensivè*, for though *Aaron* was *annoynted Priest*, *Saul* annoynted *King*, *Elisha* annoynted *Prophet*, *Melchisedek King* and *Priest*, *Moses Priest* and *Prophet*, *David King* and *Prophet*; yet none save onely *Christ*, *King*, *Priest*, and *Prophet*. *Intensivè*, he was *annoynted*, we *sprinkled*. He was *full* of grace and truth, *John* 1.14. And from his *fullnesse* we received grace for grace, *verse* 16. And all Christians, especially Ministers, are unto *God* the sweet savour of Christ, 2 *Cor.* 2.5.

Secondly, they differed in their Garments, which were a necessary adjunct to their *Consecration*. The *High-Priest* wore at the time of his ordinary ministration in the *Sanctuary*, eight Garments, *Exodus* 28. First, *Breeches of linnen*, put next upon his flesh. Secondly, A *Coat of fine linnen*, put over the breeches. Thirdly, A *girdle embroidered, of fine linnen, blew, purple, and scarlet*, wherwith the coat was girded. Fourthly, A *Robe all of blew*, with seventy two bells of Gold, and as many Pomegranats, of blew, purple and scarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, An *Ephod of gold and of blew, purple, scarlet, and fine linnen curiously wrought*; on the shoulders thereof were two faire *Beryll* stones, engraven with the names of the Twelve Tribes of *Israel*. This *Ephod* was put over the Robe, and girded therto with a curious girdle made of the same. Sixthly, A *Brest-plate wrought of gold, blew, purple, scarlet, and fine*

fine linen, which being a span square, was fastned by gold chaines, and rings, upon the *Ephod*: herein were set *twelve* several stones, on which the names of the *Twelve Tribes* were engraven: Moreover, in this Breast-plate were the *Urim* and the *Thummim* placed. Seventhly, A *Miter of fine linen, sixteen cubits long, wrapped about his head.* Eightly, A *plate of purple gold, or holy Crown two fingers broad*, whereon was engraven *Holiness to the Lord*: this was tyed with a blew lace upon the fore-front of the *Miter*.

These eight Garments the *High-Priest* used in his ordinary ministration, and they are termed by the *Rabbies*, בגדי זהב, *Bigde Zahab*, *Vestimenta aurea*, *Golden Vestments*, because of their richnesse in comparison of other extraordinary Garments, which he wore onely, once a year, when he entred into the *Holy of Holies*, upon the Propitiation day, *Levit.*15.4. 23. These latter are called בגדי לבן *Bigde Laban*, *Vestimenta alba*, *White garments*; they were in number four. 1. *A linen breeches.* 2. *A linen coat.* 3. *A linen girdle.* 4. *A linen Mitre*, *Levit.*16.4.

In time of the second *Temple*, (*a*) because the *Chrisme* or holy Oyle could not be found, therefore, as formerly in respect of his *union*, the *High Priest* was called by the *Talmudists*, מתרבה משחה *Mithrabe Mischa*, *Auctus unctione*, *The anoynted*: so when the Oyle was lost, in respect of his *garments*, he was termed, מתרבה בגדים *Mithrabe begadim*, *Auctus vestibus*, *the clothed*. Those fore-mentioned Garments (*b*) the *High-Priest* might not wear abroad in the City, unlesse some urgent occasion compelled him, as *Simeon the just* did, when he went forth to meet *Alexander* the Great.

(a) *Cunæus Hb. 2. de resp Heb. cap 7. pag. 122.*

(b) *Moses Kotsensis præcept. affir. 173. f. 213. col. 3.*

In his apparell the threefold office of our *Saviour Christ*

Chriſt was ſhadowed, the *Crown* ſignified his *Kingly* Office; the *Urim* and *Thummim*, and likewiſe his *Bells* and *Pomegranats*, his *Propheticall* Office: by *Urim* and *Thummim*, he anſwered as from an *Oracle*; by the *Bells* was typed the ſound of his Doctrine; by the *Pomegranats*, the ſweet ſavour of an Holy Life; the *Names* of the twelve *Tribes engraven* on the *Ephod*, and the *Breaſt-plate*, ſignified his *Prieſtly* Office, preſenting unto *God* the whole *Church*, for which he maketh interceſſion. He knoweth his own ſheep by *Name*, *Joh.* 10.3.

The *inferiour Prieſts* had onely four Garments, which they uſed in their miniſtration. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen girdle.* 4. *A linnen bonnet*, *Exod.* 28.

Thirdly, they differed in their *marriage*. The *High-Prieſt* might not marry a *Widow*, nor a *divorced woman*, nor an *Harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widow* he could not expect the *firſt love*: from a *divorced woman* he could not expect the *firſt*, *or juſt love*: from an *Harlot*, neither *firſt*, *juſt*, nor *onely love*: all which *Chriſt* (whom the *High-Prieſt* did herein repreſent) expecteth from his *Church*. The other *Prieſts* might lawfully marry a *Widow*, *Levit.* 21.7.

The *High-Prieſt*, and the *inferiour Prieſts*, agreed in their *conſecration* in theſe particulars. It was required firſt, that both ſhould be void of bodily blemiſh, *Levit.* 21.17. Secondly, that both ſhould be preſented unto the Lord at the door of the *Tabernacle*, *Exod.* 29.4. Thirdly, that both ſhould be waſhed with water, *Exod.* 29.4. Fourthly, that both ſhould be conſecrated by offering up certaine Sacrifices, *Exod.* 29. Fifthly, that both ſhould have of the blood of the other Ram, put upon the tip of the right eare, the thumbe

thumbe of the right hand, and the great toe of the right foot, *Exod.* 29.20.

In the time of their *Consecration*, certain pieces of the sacrifice were put into the *Priests* hand, *Exod.* 29. 9. The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination, that the Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie, that no man taketh this honour unto himself, but he that is called of *God*, as was *Aaron*, *Heb.* 5.4. Hence *Consecration* in the *Hebrew* phrase is termed, *Filling of the hand*. And contrary to this did *Jeroboams Priests*, who soever would, he *Filled his own hand*, 1 *Kings.* 13.33. that is, *He thrust himselfe into the Priest-hood.*

In the discharge of their offices, the *High-priest* differed from the other *Priests*: First, because he onely, and that but once a year, entred into the *Holy of Holies*, *Exod.* 16.34.

Secondly, the *High-priest* might not mourn for the death of his neerest kin, *Levit.* 21.10,11. The phrases used there to expresse mourning are two. First, *uncovering the Head*. Secondly, *Renting the clothes*: Of both these somewhat is spoken in the Chapter of *Buriall*; but concerning the latter it will not be amiss to note that the *Talmudists* determine the matter thus; saying, (e) That it was lawful for the *High-priest* to teare the skirt, or nether part of his Garment, but from the bosom downward it was unlawfull: which if it be true, then it doth not necessarily follow, that *Caiaphas* did contrary to the law in renting his clothes, *Matth.* 26.65. *The inferiour Priests* might mourne for these six; *Father, Mother, Son, Daughter, Brother*, and *Sister, that had no husband*, *Levit.* 21.2.

(e) *Vide Cunæum de rep. Heb. lib. 2. cap 3.*

In the discharge of their Offices, the *High-priest*, and

other *Prieſts* agreed in theſe Particulars: Firſt, they both burnt incenſe, and offered ſacrifices, 1 *Chron.* 6. 49. Secondly, they both ſounded the Trumpets, the uſe where of was two-fold; ſometimes to ſound an alarm in the war, ſometimes to aſſemble the people and their Rulers, *Numb.* 10. Thirdly, they both ſlew the ſacrifices, 2 *Chron.* 29. 22. Fourthly, they both inſtructed the people, *Malac.* 2. 7. Fifthly, they both judged of leproſie, *Levit.* 13. 2.

For the more orderly performance of theſe offices, the *High-Prieſt* had his ſuffragan, (*d*) called סגן *Sagan*, who in caſe of the *High Prieſts* pollution, performed his office. Of this ſort was *Zephaniah*, *Jerem.* 52. 24. And of this ſort *Annas* is thought to have bin, when *Caiaphas* was *High-Prieſt*. (*e*) In this ſenſe they interpret *Annas* and *Caiaphas* to have been *High-Prieſts* the ſame yeer, *Luke* 3. 2. The *High-Prieſt* and his *Sagan*, reſembled our *Biſhop* and his *Suffragan*: The *Patriarch* of *Conſtantinople* and his *Primore* termed *Protoſyncellus*, and amongſt the *Romans*, the *Centurion* and his *Optio*: for the *Lieutenants* in war, who in caſe of neceſſity ſupplyed the *Centurions* place, were termed *Optiones*.

(*d*) *Elias Thiſbit.*

(*e*) *Caſaub. adver. Baron. p. 242. It. Joſep. Scaliger. in Prol. ad Euſ.*

That every one of the inferiour *Prieſts*, might equally ſerve in his order, King *David* diſtributed the whole company of them into twenty four rankes or courſes, called ἐφημερίαι, *Turmæ*, *vices*; *Nadab* and *Abihu* being dead, there remained onely two ſonnes to *Aaron*, namely, *Eleazer* and *Ithamar*; now as the ſucceſſion of *Prieſts* was preſerved in theſe two families, ſo did *David* at this time accordieg to the number of people in each family, make his diviſion. *Eleazers* family he divided into ſixteen ranks, and *Ithamars* into eight; the diviſion was by *Lot*; the firſt

Lot

Lot fell to *Iehoiarib*, the ſecond to *Iedaiah*, the third to *Hairim*, *&c.* 1 *Chron.* 24. Every rank or courſe ſerved weekly in the *Temple* by turne, and the ranks received their names from thoſe who at that time were the heads of the ſeveral families, and ever after retained the ſame names. The chiefe of every rank was called, *Summus Sacerdos iſtius Claſſis: The chiefe Prieſt of that rank.* Hence it is that we read of many *High-Prieſts* aſſembled together, *Mark* 14. 1. Furthermore we are to note, that as the weekly courſe fell out by lot, ſo did they by lot determine each particular *Prieſts* ſervice; namely, who ſhould burne incenſe, who ſlay the beaſts, who lay them on the Altar, who dreſſe the Lampes, *&c.* *Zacharias* was of the *courſe of Abia*, *Luke* 1. 5. that is, of the *eighth courſe*, and his lot was to burn incenſe, *Luke* 1. 9.

The office of the *Levites* was to pitch, to take down, to bear up and down the *Tabernacle*, and the veſſels thereof. *Levi* had three ſonnes, *Gerſhon*, *Cohath*, and *Merari*: and accordingly the whole company of the *Levites* were diſtinguiſht into 3 orders, *Gerſhonites*, *Cohathites*, and *Merarites*. The *Gerſhonites* charge was to carry the coverings, and hangings of the *Tabernacle*. The chiefe things within the Sanctuary were committed to the *Cohathites*. The wood-work, and the reſt of the inſtruments were committed to the charge of the *Merarites*, *Num.* 3. This was the office of the *Levites*, in *Moſes* his time, whiles they were on their journey, in the Wilderneſſe; but afterward when they were ſettled in the promiſed Land, then *David* changed their office, appointing them, ſome to have the charge of the Treaſures of the *Temple*, 1 *Chron.* 26. 20. others to be over-ſeers and *Judges*, others to be Porters, others Singers, 1 *Chron.* 23. 4.

The Singers in time of singing were clad in linnen Robes, or Surplesses, 2 *Chron.* 5. 12. The Singers were divided into twenty four *orders* or *courses*, 1 *Chron.* 25. 8. And the Porters into as many, 1 *Chron.* 26. that both might supply their turns weekly by lot, as the *Priest* did In *Moses* time also, their *consecration* began at the *five and twentieth* yeer of their age: In *Davids* at the *twentieth*, 1 *Chron.* 23, 24. *Ezra* 3. 8. Here we may note the liberty granted unto the Church, in changing Ceremonies, : the Office of the *Levites* in *Davids* time, was not the same as in *Moses*; and againe, *Moses* and *David* agreed not in the time of their *consecration*. Againe, in the Christian Church we shall finde in *Matthias* his election, the use of *Lots*; not so in *Pauls*, or any other of the *Apostles* In their meetings, use of an *holy kisse*; and at the Lords Supper, use of their *Love-feasts*, both now antiquated thorowout Christendome.

Moreover, there are certaine *degrees* observeable among the *Levites*: First, their *initiation*, when they were a month old, they were *initiated* and presented unto *God*, *Numb.* 3. 15. Secondly, their *consecration*, they were *consecrated* by imposition of hands, when they were five and twenty yeers old, *Numb.* 8. 24. From thence for five yeers following, they learned their Office. Those that imposed hands on them are said in the Text, *Numb.* 8. 10. to be the *sons of Israel*. *Ghazkuni* interpreteth that place, the *First-borne of Israel*. They were the Representative Church; and in allusion to this, the Church of Christ is called the *Church of the First-borne*, *Heb.* 12. 23. At the same time the *Levites* were *waved* by the *Priests*, that is, as the Greek reads it, (*f*) *Separated*, which word is used for the *Ministers of Christ*, g) *Separate me* Barnabas

f Αφορισὶ ἀαρὰν

g Αφορίσατε.

bas *and* Paul. *Acts* 13.2. Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, untill the fiftieth, *Numb* 4. 3. Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple, (*h*) and likewise to over-see and instruct younger *Levites* in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: They that have ministred well get themselves a good *degree*, 1 *Tim.* 3.13. The like kinde of (*i*) *degrees* are observable among the *Vestall Virgines*, they remained in their Nunnery thirty *yeares*. *Ten yeares* they learned the Mysteries of their Profession; *Ten yeers* they exercised them, and *Ten yeers* they taught them others. From this customeof *imposing hands* on the *Levites* hath flown the like custome, used by the *Apostles* in conferring Orders, *Acts.6.6.* 1 *Tim.* 5.22.

h *Francisc. Iun. Analyt. Expos. Numb* 8.

i *Dionys. Halycarnass. lib.* 2.

Observe the difference of these three phrases, Χειροθεσία, The *imposition of hands*, Χειροτονία, The *holding up of hands* in token of *elevation* or *ordination*, *Acts* 14.22. And ἔκτασις χειρῶν, *Astretching forth of the hands*. Both the first gestures were used in *Ordination*, or *conferring Orders*. The first of all, namely, *imposition of hands*, was borrowed from the *Hebrews*. The second, namely, the *holding up of hands*, was taken from the (*k*) *Athenians*, who had two sorts of Magistrates, Κληρωτοὶ *Magistrates chosen by lots*: and Χειροτόνητοι, *Magistrates chosen by holding up of hands*. The third gesture of the hands, called ἔκτασις χειρὸς, *A stretching forth of hands*, (*l*) sometimes it is termed τῆς χειρὸς νεῦμα, the *beckning with the*

k *Æschines contra Ctesiphontē*

l *Herodian. p.* 45

hand, a gesture used in craving silence; so *Paul* stretched forth the hand, and answered for himself, *Acts* 26.1.

m *Moses Kotsen. fol.* 211. *col* 4.

There were (*m*) another sort of holy persons termed אנשי מעמד *Anshe Magnamad, Viri stationarii*, the Law requiring that whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and *stand by* during the time of his oblation. Now because all *Israel* could not *stand by*, for the narrowness of the Place, hence when an offering was made for all the people, certain selected Persons chosen for that purpose, supplied the stead of all the people. They were divided as the *Priests* and *Levites*, into twenty four *ranks* and *orders*, weekly to minister in the *Temple*, but the choice was not restrained to the *Tribe of Levi*, but was indifferently made out of the *people*. Every *rank* had one *fore-man*, chief above the rest, termed (*n*) *Stationum Princeps*, the *Fore-man of the Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the house of God; they were not *Levites*, no nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Joshua* made in this manner tributary, *Josh.* 9.23. they were afterward called *Nethinims*, *Ezra* 2.43 from נתן *Nathan*, which signifieth to *give*, because they were given to the service of the *Temple*. Their office was vile and base, as appeareth by that proverbiall speech; From the hewer of the wood, unto the drawer of thy water. *Dent.* 29.11.

ראש מעמד

Chap.

CHAP. VI.

Of the Prophets.

THere are divers names given unto the Expoſitors of the Law; and although the Particular year or time when each name began, be not clearly evidenced by Monuments of *Antiquity*, yet in generall we may conceive three diſtinct periods of time, In which the names altered. Firſt from *Adam* untill *Moſes*; Secondly, from *Moſes*, till the peoples return from *Babylon*. Thirdly, from their *return*, untill the dayes of *Chriſt*, and after. In the firſt period, as *Adam* was *Prophet* and *Prieſt* in his Family, ſo afterward every *firſt-born* ſupplyed theſe two offices, to gether with their *princely* office in their ſeverall families. That they ruled their Families as *Kings*, and inſtructed them as *Prophets*, is clear to any acquainted with Scripture; the greateſt doubt is, what ſufficient proof there is for their *Prieſt-hood*. *Adams Prieſthood* is gathered hence, (*a*) becauſe that *Gen.* 4. 3 & 4. *Abel* and *Cain* are ſaid to have brought their ſacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Prieſt-hood* of the *firſt-born is* gatherable hence, becauſe the *Levites* were appointed to the ſervice of the Altar, inſtead of the firſt-born, and as their λυτρὸν, or price of *redemption*, *Numb.* 3. 41. In the ſecond period, though a *private Catechetical expoſition* of the Law belonged to the *Maſters of Families*, yet the *publick miniſteriall expoſition* thereof was appropriated to *Prieſts*, and *Prophets*. In the third period, when Prophecy ceaſed, then the office of expounding Scripture was more common, and inſtead of *Prophets* came

(*a*) Bertram Polit. Iud. c. 2. p. 17.

came in a multitude of other expositors; In generall we may call them *teachers of Israel*, *John* 3.10. We may distinguish them in three severall sorts. 1. *Wisemen.* 2. *Scribes*, 3. *Disputers.* The *Apostle* compriseth them all, 1 *Cor.* 1.20 Where is the *Wise?* Where is the *Scribe?* Where is the *Disputer?* Unto any of these, or whatsoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First, of their *Prophets.* Secondly, their *Wisemen.* Thirdly, their *Scribes.* Fourthly, their *Disputers.* Fifthly their *Rabbies.*

To *prophecy*, or to be a Prophet, hath divers acceptions in Scripture. First, it is taken for the *bookes* and writings *of the prophets.* They have *Moses* and the *Prophets*, *Luke* 16.29. Secondly, for the whole Word of *God:* no Prophecy in the Scripture is of any private motion, 2 *Pet.* 1.20. Thirdly, those unto whom God vouchsafed familiarly to reveale himself, they are called *Prophets*; *Abraham* was a *Prophet*, *Gen.* 20.7. and *Miriam* a *Propheteſſe*, *Exod.* 15.20. Fourthly, ordinary Interpreters of the Word are called *Prophets.* He that receiveth a *Prophet* in the name of a *Prophet*, *Mat.* 10. 14. Lastly, it is taken for those, who are enabled by Divine Revelation, to lay open hiden secrets, transcending all possibility of humane search. Hence it is that *Prophets* in old time were called *Seers*, 1 *Sam.* 9. 9. And their *Prophecy* was termed a *vision*, *Esay* 1.1. because *God* extraordinarily enlightned their minds with the knowledge of these secrets.

There are three observable names applied to *prophecie* in *scripture.* 1. *Verbum Domini.* 2. *Visio.* 3 *Onus* The Word of the Lord. *Vision.* A Burthen. The first importeth the *Lord speaking*, or revealing his secrets; the second implyeth the *Prophets attending*, or beholding them; the third being applyed onely to *Judgements*, signifieth the *burthensomeneſſe* of them on that people against whom they came forth. For

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b *Eodem ſenſu Græci appellant artis medicæ candidatos* ἰατρῶν πατέρας, *Era. Epiſt. dedicatoria Hilario præfix.*

c *Targum.* 2 *Reg.* 2. 12.

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d *Kimchi in præfat. ad Hoſchan.*

2. *Wiſemen*: This Title though in it ſelf it be general and common to all *Doctors*, and *Teachers* of the Law; yet for many years before our Saviours Incarnation, (*e*) it was either arrogated by the Phariſes, or elſe by the ignorant multitude appropriated unto them, for an opinion of their extraordinary *wiſedome*, in teaching of Traditions, which they preferred beyond the Law. Hence the Phariſes were called (*f*) *Maſters of the Traditions*: And hence was that counſel of *R. Eleezer* to his Schollars, (*g*) that they ſhould forbid their children from the ſtudy of the

e *Gorionid. lib. 4. cap. 20.*

f *Druſ. de trib. ſect. p. 84.*

g *Buxtorf. Recenſ. operis Ta'mud. p. 155*

came in a multitude of other expositors; In generall we may call them *teachers of Israel*, *John* 3.10. We may distinguish them in three severall sorts. 1. *Wisemen.* 2. *Scribes*, 3. *Disputers.* The *Apostle* compriseth them all, 1 *Cor.* 1.20 Where is the *Wise?* Where is the *Scribe?* Where is the *Disputer?* Unto any of these, or whatsoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First, of their *Prophets.* Secondly, their *Wisemen.* Thirdly, their *Scribes.* Fourthly, their *Disputers.* Fifthly their *Rabbies.*

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e *Gorionid. lib. 4. cap. 10.*

f *Druſ. de trib. ſect. p. 85.*

g *Buxtorf. f. Reconſ. operis Ta'mud. p. 155*

Bible, and place them between the knees of their *wiſemen*. (*h*) Likewiſe hence, when any of their *Doctors* did read Lectures, their ſaying was, οἱ σοφοὶ ἡμῶν διδάσκουσι, *Our wiſemen do teach traditions*. The like ambition we ſhall find among the *Grecians*, all of them ſtriving to be intituled Σοφοὶ, *Wiſemen*: & hence whenſoever the chief of them had pleaſed the people in the performance of their Orations, or any other publick buſineſs, they were honoured with a *Grand* Σοφὸς, that is, with a loud acclamation of σοφῶς, σοφῶς, *Well done*, or, *wiſely done*; until *Pythagoras* in diſlike of ſuch ſwelling Titles, ſtiled himſelf *Philoſophus*, *a Lover of wiſdome*; which kind of modeſty was afterward practiſed by the *Hebrew Doctors*; for they in after times, to avoid the ſuſpition of arrogancy, refuſed the name of חכמים *Chacamim*, *Wiſe men*, (*i*) and ſtiled themſelves, תלמידי חכמים *Diſcipuli ſapientium*, *Learners of wiſedome*.

h *Hieronym. ad Algaſiam, quæſt.* 10.

i *Elias Thisbit*

3. *Scribes*: This name was given to two ſorts of men; ſome meerly *Laicks*, others *Clergymen*. The body of the *Laick Scribes*, were thoſe, to whom was committed the inſtruction of young children in their minority, eſpecially to teach them to write; we may Engliſh them Scriveners. This office was appropriated to the Tribe of *Simeon*. In this ſenſe we read not of *Scribes* in the Scripture, although the ground of their firſt inſtitution have bin taken thence, namely, from thoſe words which *Jacob* uſed unto *Simeon* & *Levi*; I will divide them in *Jacob*, and ſcatter them in *Iſrael*, *Gen.* 49. 7. So that as *Levi* had no portion, but lived diſperſed among the other Tribes, by the benefit of the Altar: (*k*) In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived ſcattered among the other tribes, getting their maintenance by teaching and ſchooling little children: whether this office of teaching children was appropriated

k *Solom. Iarc. hi. Gen.* 49. *Vide Ambroſ. Tom.* 4. *cap* 3. *& Targum Hieroſol.*

priated to them, I leave to the inquiry of others; certain I am, that the *Simeonites* had their own inheritance by lot, *Josh.* 19. 1. and the prophecy concerning their being ſcattered is thought to have been accompliſhed in this, that the inheritance of the *Simeonites* was taken out of the portion of the children of *Judah*, *Josh.* 19. 9. Furthermore it is certain, that if not all Scriveners, yet thoſe publick Notaries who were imployed in drawing Deeds, and writing Contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is alluſion, *Pſal.* 45. 1. My tongue is as the *pen* of a ſwift *Writer*, or *ready Scribe*. Out of the body of theſe I conceive certain choice men to have been elected for publick imployments; ſome to attend the King, as his Secretaries, termed, γραμματεῖς βασιλέως, the Kings Scribes, 2 *Kings* 12. 10. Such were *Sheia*, 2 *Sam.* 20. 25. And *Shaphan*, 2 *Kings* 22. 3. Others to attend the publick Courts and Conſiſtories: they much reſembled our *Clerks of Aſſiſes*, theſe were termed, γραμματεῖς λαοῦ the *Scribes of the people*, *Mat.* 2. 4. *It.* 1. *Mac.* 5. 42.

The ſecond ſort of *Scribes* belonged to the *Clergy*; they were Expoſitors of the Law, and thence are they called γραμματεῖς τῶν νόμων, νομικοὶ & νομοδιδάσκαλοι, *Scribes of the Law*, *Eſra.* 7. 9. *Expounders of the Law*, *Luke* 7. 30. and *Doctors of the Law*, *Luke* 5. 17. Their Office was to write, read, and expound the Law of *Moſes* to the people. The name was a name of *Office*, not of *Sect*. Of this ſort was *Eſdras*, *Eſra.* 7. 6. who though he were a *Levite*, yet (*l*) others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like eſteem among the *Hebrews*, as the *Magi* were among the *Chaldeans*; the *Quindecemviri* among the *Romans*, for expounding *Sybilla's Oracles*: or the *Canoniſts* in the *Church of Rome*. The word סופרים *Sopherim*, tranſlated *Scribes*,

(*l*) Druſius de variis ſectis l. 2. c. 12. ex Chal. paraphraſt.

ſignifieth *Numberers*, or *Computers*, and is applyed to the *Maſorites*, becauſe they ſpent their time in reckoning, and numbring, not only the verſes, but the words alſo, and letters of each Book throughout the *Bible*; which as it is an argument of their induſtry, (*m*) ſo likewiſe of *Gods* providence, in the preſervation of his truth inviolable. As the *wiſemen* in their preaching preſſed Traditions; ſo the *Scribes* clave to the written word, whence they were (*n*) termed *Textmen*, or *Maſters of the Text*. And to this purpoſe it is worth our obſerving, that whereas both the Scribes and the Phariſes ſought to faſten accuſations upon our Saviour, *Mat.* 9. The Scribes accuſed him of blaſphemy, *v.* 3. the Phariſes of eating with Publicans and ſinners, *v.* 11. The Scribes accuſation was a breach of the Law; the Phariſes a breach of Traditions.

m *Auguſtin. in Pſal.* 40.

n *Druſius de trib ſectis l.* 2. *cap.* 13.

3. The *Diſputer*. (*o*) He inſiſted upon *Allegories*, and ſearched out myſtical interpretations of the Text. Hence himſelf was termed *Darſchan*, and his expoſition, or Homily, *Midraſch*; and their School, *Beth-Hammidraſch*: They were counted the profoundeſt Interpreters, whence that of the *Pſalmiſt*, *Pſal.* 84. 7. *They go from ſtrength to ſtrength*, (*p*) is interpreted, *from their Temple to their Beth Hammidraſch*, from an inferiour to an higher School. Hereby we ſee the difference between thoſe three ſorts of predicants mentioned by Saint *Paul*. The *wiſe men* were teachers of *Traditions*, the *Scribes* teachers of the *Text*, according to the literal interpretation, and the *Diſputers* teachers of *Allegories* and *Myſteries*; which fabulous expoſitions, becauſe they bred queſtions and diſputations, ζητήσεις παρέχουσι, 1 *Tim.* 4. Hence is it, that ſuch an Expoſitor is termed συζητητὴς, A *Diſputer*. Theſe three ſorts of Preachers, which St. *Paul* termeth, the *wiſe man*, the *Scribe*, and the *Diſputer*, 1 *Cor.* 1. 20. are by the Hebrews named חכם *Chacham*, סופר *Sopher*, דרשן *Darſchan*.

o *Vide Tisbit.* in דרשׁ

p *Targum Pſa.* 84. 7.

CHAP.

CHAP. VII.

Of their Title Rabbi.

ABout the time of our Saviour Christ his Nativity, Titles began to be multiplyed, and amongst the rest, these of *Rab*, *Ribi*, *Rabbi*, and *Rabban*, were in especial use: they all are derived from רבב *Rabab*, signifying, *multiplicatus fuit*, and they sound as much as πολυμαθὴς ὁ, that is, a *Master*, or *Doctor*, eminently gifted with variety of Knowledge. Concerning these titles, they write thus, (*a*) that *Rabbi* is a more excellent title than *Rab*, & *Rabban* more excellent then *Rabbi*; & the simple name without any title, as *Haggai*, *Zachary*, *Malachy*, was more excellent than *Rabban*. About this time they used a set form of Discipline in their Schools. The scholar was termed תלמיד, *Talmid*, a *Disciple*, in respect of his Learning קטן, *Katan*, a *Junior*, in respect of his minority, בחיר *Bachur*, that is, one *chosen* or *elected*, in respect of his *election*, or *cooptation*, into the number of Disciples After he had proved a good Proficient, and was thought worthy of some degree, then was he by imposition of hands made a *Graduate*, חבר *Chaber*, a *Companion* to a *Rabbi*. This imposition of hands, they (*b*) tearmed סמיכה, *vel* סמיכות, *Semicha*, or *Semicuth*, which Ceremony they observed in imitation of *Moses* towards *Joshua*. The Lord said unto *Moses*, Take thou *Joshua* the son of *Nun*, in whom is the Spirit, and *put thine hand upon him*, *Numb.* 27. 18. At which time he that imposed hands on him, used (*b*) this form of words, *I associate thee, and be thou associated*. After this, when he was worthy to teach others, then was he called *Rabbi*; and whereas in his minority, his own

(*a*) *Arach. in voce* אנרר

(*b*) סרמר חוחרה איר אדתר סמחר *Id est, Scaliger interprete: Ego tibi impono manum, & manus tibi imposita esto Tibere, &c. p. 261. vide etiam Cunæum de Rep. Heb. l. 1. cap. 1.*

name being ſuppreſſed, he was called only by his *Fathers name, the ſon of N.* When he was made *Graduate* by *impoſition of hands*, then was he called by his *own name, N. the ſon of N.*. And afterward when he was thought worthy to teach, then was the Title *Rabbi* prefixed, after this manner; *Rabbi N. the ſon of N.* For example, *Maimonides*, at firſt was termed only *Ben Maimon*, the ſon of *Maimon*: after his degree, then was he called by his own name, added to his fathers, *Moſes Ben Maimon, Moſes the ſon of Maimon*: at laſt being licenced to teach, then was he called רמבם *Rambam*, which abbreviature conſiſting of Capital Letters, ſignifieth, *Rabbi Moſes Ben Maimon, Rabbi Moſes the ſon of Maimon.* So *Rabbi Levi*, the ſon of *Gerſom*, in his minority was called the ſon of *Gerſom*, afterward *Levi the ſon of Gerſom*; at laſt, רלבג *Ralbag, Rabbi Levi the ſon of Gerſom.* This diſtinction of *Schollars, Companions*, and *Rabbies*, appeareth by that ſpeech of an ancient *Rabbi*, ſaying, (*c*) *I learned much of my Rabbies, or Maſters, more of my companions, moſt of all of my ſchollars.* That every *Rabbi* had Diſciples, and that his own Diſciples, and other well-wiſhers ſtiled him by the name of *Rabbi*, in the daies of our Saviour, needeth no proof. *Judas* came to *Chriſt*, and ſayd, *God ſave thee Rabbi, Mat.* 26.49. In like manner *Johns Diſciples* came and ſaluted *John* by the name of *Rabbi*, *John* 3. 26. And *Chriſt* by the name of *Rabbi, John* 1.38. But whether there was ſuch a formal impoſition of hands then in uſe, I much doubt. The manner of their meetings, when Diſputations were had in their Synagogues, or other Schools, was (*d*) thus. The chief *Rabbies* ſate in reſerved Chairs; theſe are thoſe chief ſeats in the Synagogues, which the Scribes and Phariſes ſo affected, *Mat.* 23. 6. Their *Companions* ſate upon Benches or lower Forms, their Schollars on the ground at the feet of their Teachers. Saint *Paul* was brought

c *Vide P. Fagium in Scholiis ſuis ad cap.* 4. *Pirke Aboth.*

d *Philo Ind. Quod omnis probus, p.* 679.

brought up at the feet of the *Gamaliel*, *Acts* 22.2. And *Mary* ſate at *Jeſus* feet, and heard his word, *Luke* 10. 39. The poſiture of their body differed according to their degrees. The (e) *Rabbi* is deſcribed to be יושב *Joſcheb*, one that *ſitteth*: the *Companion*, מושתה, *Muteth*, the word ſignifieth a kind of leaning upon a bed or bench, ones head lying in the others boſome, in manner of the ancient ſitting at table, and it was a deportment of the body, inferiour to that of (f) *ſitting*: The Schollar was termed מתאבק, *Mithabek*, one that doth lye along in the duſt; and this was a token of the Schollars humility, thus humbling and ſubjecting himſelf even to the feet of his Maſter: (g) This ſame cuſtome, it is thought, Saint *Paul* laboured to bring into the Chriſtian Church, 1 *Cor.* 14. Their Schollars were not all of equal capacity, whence (h) they ſaid, ſome had *conditionem ſpongiæ*, others *clepſydræ*, others *ſacci fæcinacei*, and others *cribri*. Some reſembled the *ſponge*, and ſuckt in all that they heard without judgement; others the *Hour-Glaſs*, they took in at one eare, and let out at the other; others the *Wineſack*, through which Wine is ſo drained from the dregs, that only the dregs remain behind: Laſtly, others the *Rying-ſieve*, which in winnowing lets out the courſer ſeed, and keepeth in the corn.

(e) *Scaliger in Tribareſ. cap.* 5. *Ecc* c. 1. *Berachth.*

(f) *Pirke Aboth.* cap. 4.

(g) *Ambroſ.* 1 *Cor.* 14.

(h) *Pirke Aboth.* 5.

CHAP. VIII.

Of their Nazarites and Rechabites.

THere are two ſorts of *Votaries* mentioned in the Old *Teſtament*, *Rechabites*, *Jeremy* 35. and *Nazarites*, *Numbers* 6. I finde ſcarce any thing warrantable concerning theſe two, more than what the Scripture deliv ereth in the fore-quoted places: therefore concerning the matter of their Vows, I referre

referre the Reader to the aforeſaid Texts of Scripture; here only we will note the diſtinction of *Nazarites*. The firſt are theſe *Votaries*, termed ſo from נזר *Nazar*, to ſeparate, becauſe they ſeparated themſelves from three things; *Firſt*, from Wine, and all things proceeding from the Vine. *Secondly*, from the Razor, becauſe they ſuffered no Razor to come upon their head, but let their haire grow all the daies of their ſeparation. *Thirdly*, from pollution by the dead: this ſeparation again was twofold, either for a ſet number of daies, or for a mans whole life; that they termed *Nazaræatum dierum*, this, *Nazaræatum ſeculi*: of that ſort was Saint *Paul*, and thoſe four with him, *Acts* 21.24. Of this ſort was *Sampſon*, *Judges* 13. and *John Baptiſt*. The juſt number of daies, how long the former of theſe 2 ſeparated themſelves, is not expreſſed in *ſcripture* but the (*a*) *Hebrew Doctors* determine them to be thirty, becauſe it is ſaid, *Numb.* 6.5. *Domino ſanctus*, יהיה *erit*; which word (ſay they) containing thirty, expreſſeth the juſt number of daies to be obſerved in this voluntary ſeparation. The ſecond ſort of *Nazarites*, were ſo termed from נצר *Natſar*, from whence cometh *Natſareth*, or *Nazareth*, the name of a certain Village in *Galilee*, where Chriſt was conceived and brought up: Hence our Saviour himſelf was called a *Nazarene*, or *Nazarite*, *Mat.* 2. 23. and thoſe that embraced his Doctrine, *Nazarites*, *Acts* 24.5. Afterward certain *Hereticks* ſprung up, who as the *Samaritanes* joyned *Jewiſh ceremonies* with *Heatheniſh* Rites: ſo (*b*) they joyned together *Chriſt* and *Moſes*, the *Law* and the *Goſpel*; *Baptiſm* and *Circumciſion*: of the beginning of theſe we ſhall read, *Acts* 15. 2. Then came down certain from *Judæa*, and the brethren, ſaying, *Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.* Theſe Hereticks were called *Nazarites*, either of malice by the *Jews*, to

a *Sheindler in Pentaglot.*

b *Hieronym. Iſai* 8. *Idem refert Epiphanius* 1. 1. *Tom.* 2. *her.* 29.

to bring the greater disgrace upon *Christian* religion? or else because at first they were true, though weak *Nazarites*, that is, *Christians* mis-led by *Peters Judaizing* at *Antioch*, *Gal.* 2. 11. And hence it is (*c*) that the *Church* at *Antioch*, in detestation of this new-bred heresie, fastned upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, *Acts* 11. 26. *Symmachus* that famous Interpreter of the *Old Testament*, was a strong Defender of this heresie, and (*d*) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred, as the *Samaritanes*; whereupon (*e*) three times every day, at *morning*, *noon-tide*, and *evening*, they closed their prayers with a solemn execration, *Maledic Domine Nazaræis*. Lastly, another sort of *Nazarites* there were, so termed from נסר *Nazar*, signifying to *abolish*, or *cut off*; (*f*) because they did *abolish* and *cut off* the five books of *Moses*, rejecting them as not *Canonical*.

c *Francisc. Jun. parall. lib.* 1. 8.

d *August. l.* 19. *contra Faustum Manichæum. c.* 4.

e *Epiphan. l.* 1. *Tom.* 2. *hæres.* 29.

f *Epiphan. l.* 1. *Tom.* 1. *hæres.* 18.

CHAP. IX.

Of the Assideans.

IT is much controverted, whether the *Assideans* were *Pharisees* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or as the *Hebrews* Proverb is, To thrust in my head among the heads of those wise men; I conceive of the *Assideans* thus. Before their captivity in *Babylon*, we shall finde the word חסידים *Chasidim*, (translated *Assidæi*, *Assideans*) to signifie the same as, צדיקים *Tsadikim*, *Just*, or *good*, *men*: both were used promiscuously, the one for the other, and both stood in opposition to the רשעים *Reschagnim*, that is, *ungodly* or *wicked men*. At this time the

whole body of the *Jews* were distinguished into two sorts, *Chasidim*, and *Reschagnim*, *good* and *bad*.

After their captivity, the *Chasidim* began to be distinguished from the *Tsadikim*. (*a*) The *Tsadikim* gave themselves to the study of the scripture. The *Chasidim* studied how to *add unto the scripture*. (*b*) Secondly, The *Tsadikim* would conform to whatsoever the Law required. The *Chasidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of sacrifices, the relief of the poor, *&c.* they would voluntarily add over and above, to that which the Law required of them. Whence it is noted, that those were *Chasidim* who would say, *What is mine, is thine; and what is thine, is thy own*: those *Reschagnim*, which would say, *What is thine, is mine; and what is mine, is my own*. And it is probable, that the middle sort mentioned in the same place, who would say, *What is mine, is mine; what is thine, is thine own*, were the very *Tsadikim*.

a D. Kimchi Psal. 103. 17.

b Pirke Aboth. c. 5.

At this time the body of the *Jews* were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, ἀσεβεῖς, *Wicked* and *ungodly men*. Secondly, *Tsadikim*, δίκαιοι, *Just* and *righteous men*. Thirdly, *Chasidim*, who are sometimes translated ὅσιοι, *Holy men*, and that for the most part: (*c*) but sometimes also ἀγαθοὶ, *Good men*: These of all others were best reputed, and beloved of the people. The Apostle shewing the great love of Christ, dying for us, amplifieth it by allusion unto this distinction of the people: Christ died for the *ungodly*. Scarcely for a *righteous man* will one dye, yet peradventure for a *good man* some would even dare to dye, *Rom.* 5. 6, 7. The gradation standeth thus; Some peradventure would dye, for one of the *Chasidim*, a *good man*: scarcely any for one of

c Assidæi, de quibus agitur. 1. Machab. 7. 13 vocantur a Josepho, lib. 12. c. 16. ἀγαθοὶ καὶ ὅσιοι τοῦ ἔθνους.

of *Tsadikim*, a *just*, or *righteous man*: For the *Reschagnim*, or *ungodly*, none would dye; yet Christ dyed for us *ungodly*, being sinners and his enemies.

Now as long as these works of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law: so long the heat of contention was not great enough to breed Sects and Heresies: But when once the precepts and rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; Then from the *Chassidim* issued the brood of *Pharisees*; (*d*) & also from them (as it is probably thought) the Heresie of the *Essenes*, both obtruding unwritten Traditions upon the people, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsadikim* in heat of opposition rejected not only Traditions, but all Scripture, except only the five books of *Moses*; for which reason they were called *Karaim*. (*e*) Some are of opinion, they rejected only *traditions*, & embraced all the books of Scripture: Which opinion soever we follow; they had their name קראים, *Karaim*, *Textuales*, *Scriptuarii*, *i. Text-men*, or *Scripture-readers*, because they adhered to Scripture alone, withstanding and gain-saying *traditions* with all their might. And if we follow the latter, then all this while the *Karaim* were farre from Heresie: but in process of time, when from *Sadok*, and *Baithus*, these *Karaim* learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their first Author *Sadok*. The time of each Heresies first beginning, shall be more exactly declared in their several Chapters.

d *Joseph. Scalig. Triharef. c. 22.*

e *Joseph. Scalig. ibid.*

CHAP. X.
Of the Phariſees.

THere are (*a*) three opinions concerning the *Etymology* of the name *Phariſee*. The firſt are thoſe which derive it from פרש *Paraſh*, *Expandere*, *Explicare*; either from the enlarging and laying open their Phylacteries, or from their *open performance* of good works in publick view of the people, as being ambitious of mans praiſe. Secondly, from פרש *Paraſch*, *Exponere*, *Explanare*; becauſe they were of chief repute; and counted the profoundeſt *Doctors* for the *expoſition* of the Law, ſo that they were termed (*b*) *Peruſchim*, *quia Poruſchim*; *Phariſees*, becauſe they were *Expounders* of the Law. Thirdly, others derive the name from the ſame Verb, but in the conjugation *Piel*, where it ſignifieth *dividere*, *ſeparare*, to *ſeparate*. (*c*) In this acception, by the *Greeks* they were termed ἀφωρισμένοι, we may *Engliſh* them *Separatiſts*. Their *ſeparation* is conſiderable, partly in the particulars *unto which*, partly in thoſe *from which* they *ſeparated*.

a *Quantam etymologiam (cujus fundus & autor putatur Hieronymus, Præfat. in Amos) reſellit Scriptura Hebraica; ſi enim Phariſæus diceretur a verbo* פרץ *Dividere, ſcriberentur Phariſæi* פרוצים *non* פרושים

b *Gerionides. c. 22.*

c *Suidas.*

Firſt, They *ſeparated themſelves to the ſtudy of the Law*, in which reſpect they might be called, ἀφωρισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In alluſion unto this, the *Apoſtle* is (*d*) thought to have ſtiled himſelf, *Rom.* 1. 11. ἀφωρισμένος εἰς εὐαγγέλιον, *Separated unto the Goſpel*: when he was called from being a *Phariſee*, to be a *Preacher of the Goſpel*; and now not *ſeparated unto the Law*, but to the *Goſpel*.

d *Druſius, de tribus ſectis, l. 2. c. 2.*

Secondly, They *ſeparated* themſelves, or at leaſt pretended a (*e*) *ſeparation to an extraordinary ſanctity of life above*

e *Suidas.*

above other men. God, I thank thee, that I am *not as other men are,* Extortioners, Unjuſt, Adulterers, *&c. Luke* 18. 11.

The particulars, *from which they ſeparated themſelves,* were theſe.

Firſt, *From commerce with other people,* as afterward will appear in their Traditions; whence they called the common people, by reaſon of their ignorance, עמהארץ *populum terræ,* the *people of the earth.* In the Goſpel of Saint *John* 7. 49. they are called ὄχλος. *This people* who knoweth not the Law are curſed.

Secondly, *From the* (f) *apparel and habit of other men:* for they uſed particular kindes of habits, whereby they would be diſtinguiſhed from the vulgar. Hence proceeded that common ſpeech, *Veſtes populi terræ, conculcatio ſunt Phariſæorum.*

f *R. David. Samuhon.* 1. 8.

Thirdly, *From the* (g) *cuſtoms and manners of the world.* This hereſie of the *Phariſees* ſeemeth to have had its firſt beginning in *Antigonus Sochæus.* He being a *Phariſee,* ſucceeded *Simon the Juſt;* who was Coetanean with *Alexander* the Great: he lived three hundred years before the birth of Chriſt.

g *Thisbites.*

The *Phariſees* were (h) not tied to any particular Tribe or Family, but indifferently they might be of any. S. *Paul* was a *Benjamite;* (i) *Hyrcanus* was a *Levite.* Each Sect had its *Dogmata,* his proper *Aphoriſms, Conſtitutions,* or *Canons:* ſo the *Phariſees* had theirs. My purpoſe is, both concerning theſe and the other Sects, to note only thoſe *Canons,* or *Aphoriſms,* wherein chiefly they were heretical, and one differing from the other.

h *Chryſ. Mat.* 15.

i *Flavius Joſ. lib.* 13. *c.* 18.

Firſt, The *Phariſees* (k) aſcribed *ſome things* to *Fate,* or *Deſtiny,* and *ſome things* to mans *Free-will.*

k *Joſeph. l.* 13. *c.* 9.

Secondly, They confeſſed that there were *Angels,* and *Spirits, Acts* 23. 8.

Thirdly, concerning the reſurrection of the dead, they acknowledged it, and (*l*) taught that the ſouls of evil men deceaſed, preſently departed into everlaſting puniſhment; but the ſouls, they ſay, of good men, paſſed by a kinde of Pythagorean μετεμψυχωσις into other good mens bodys. Hence it is (*m*) thought that the different opinions concerning our Saviour did ariſe; Some ſaying that he was *John Baptiſt*, others, *Elias*; others, *Jeremias*, *Matth.* 16. 14. As if Chriſt his body had been animated by the ſoul either of *John*, *Elias*, or *Jeremias*.

l *Joſeph. de bello Judaic lib. 2. cap. 12.*

m *Serar. Trihæreſ. l. 2. c. 3; It. Druſ. in præter.*

Fourthly, They did ſtiffly maintain the Traditions of their *Elders*. For the better underſtanding what their *Traditions* were, we muſt know that the *Jews* ſay the Law was (*n*) *twofold*, one committed to writing, which they called תורה שבכתב *Thorah ſchebichtah*, *the written Law*; the other delivered by tradition, termed by them, תורה נעל פת *Thorah begnal pe*. They ſay both were delivered by *God* unto *Moſes* upon Mount *Sinai*, the latter as an expoſition of the former, which *Moſes* afterward delivered by mouth to *Joſhua*, *Joſhua to the Elders*, *the Elders to the Prophets*, *the Prophets to thoſe of the great Synagogue*, from whom ſucceſſively it deſcended to after ages. Theſe traditions were one of the chief Controverſies between the *Phariſees* and the *Sadduces*. (*o*) The *Phariſees* ſaid, *Let us maintain the Law which our fore-fathers have delivered into our hands, expounded by the mouth of the wiſe men, who expounded it by tradition.* And loe, the *Sadduces* ſaid, *Let us not believe or hearken to any tradition or expoſition, but unto the Law of* Moſes *alone*. The Traditions which they chiefly urged were theſe.

n *Moſes Kotenſ. in præf. lib. præcept.*

o *Gorionides. c. 29.*

1. *They would not eat until they waſhed their hands* Why do thy Diſciples tranſgreſs the tradition of the

the *Elders?* for they wash not their hands when they eat bread, *Mat.* 15. 2. This washing is said to have bin done πυγμῇ, *Mark* 7. 3. that is, *often*, as some translate the word, taking πυγμὴ in this place, to signifie the same as πυχα in *Homer, frequenter.* Others translated the word *accurate, diligenter*, intimating the great care and diligence they used in washing: with this the (*p*) *Syriake* Text agreeth. (*q*) Others think that there is in the phrase, allusion unto that rite or manner of washingin use among the *Jews*, termed by them נטילה ידים *Netilah iadaim*, the *lifting up of their hands.* The *Greek* word πυγμὴ, is thought to express this rite, because in this kind of washing *They used to joyn the tops of the fingers of each hand together with the thumb*, so that each hand did after a sort resemble τὴν πυγμὴν, i. a *fist.* This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the fore-mentioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly, they let down their hands again, so that the water ran from off their hands upon the earth. (*r*) And that there might be store of water running up and down, they poured fresh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of washing *Theophylact* seemeth to have reference, when he sayth, that the *Pharisees* did (*s*) *cubitaliter lavare, wash up to their elbows.* Lastly, others (*t*) interpret πυγμὴ, to be the fist, or hand closed, and the manner of washing thereby denoted, to be *by rubbing one hand closed in the plain or hollow of the other.* All imply a diligent and accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the superstition

p בטיקאית
ἐν σπουδῇς.

q *Joseph Scalig Trihære.c.7.*

r *Munster. in Deut.8.*

s *Theophylact. in Marc.7.3.*

t *Beza in majoribus suis annotationibus. Marc. 7.3.*

ſuperſtition, which only was aimed at in the reproof, though all the ſorts of waſhing, to the *Phariſees* were ſuperſtitious, becauſe they made it not a matter of outward *decency* and *civility*, but of *religion*, to eat with waſht or unwaſht hands, urging ſuch a neceſſity hereof, (*n*) that in caſe a man may come to ſome water, but not enough both to waſh and to drink, he ſhould rather chuſe to waſh then to drink, though he dye with thirſt. And it was deemed amongſt them as great a ſin to eat with unwaſht hands, as to commit fornication. This tradition of waſhing hands, though it were chiefly urged by the *Phariſees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

n *Druſius, præterit. Mat.* 15. *in addend. & Buxtorf. ſynag. Judai. c* 6. *p.* 93 *ex Talmud.*

We may obſerve three ſorts of waſhing of hands in uſe among the *Jews*. 1. *Phariſaical* and *ſuperſtitious*, this was reproved. 2. *Ordinary* for outward *decency*; this was allowed. The third, in token of *innocency*; this was commanded the *Elders* of the neighbour Cities, in caſe of murder, *Deut.* 21. 6. It was practiſed by *Pilate*, *Mat.* 37. 24. and alluded unto by *David*, I will *waſh my hands in innocency*, ſo will I compaſs thine altar, *Pſal.* 26. 6.

2. *When they came from the Market they waſht*, *Mar.* 7. 4. The reaſon thereof was, becauſe they there having to do with divers ſorts of people, unawares they might be polluted. The word uſed by Saint *Mark*, is, βαπτίσωνται, *they baptized themſelves*: implying the *waſhing of their whole body*. And it ſeemeth that thoſe *Phariſees* who were more zealous than others, did thus *waſh* themſelves alwaies before dinner. The *Phariſee* marvelled that *Chriſt* had not firſt waſhed himſelf before dinner, *Luke* 11. 38. Unto this kind of ſuperſtition S. *Peter* is thought to have inclined, when he ſayd, *Lord, not my feet only, but alſo the hands, and*

and the head, John 13. 9. Thus finding his modeſty diſliked, when he refuſed to have his feet waſht by his *Lord* and *Maſter*; now he leapeth into the other extream, as if he had ſaid, not *my feet only, but my whole body.* Hence proceeded that ſect of the *Hemerobaptiſtæ*, i. *Daily baptiſts*, ſo called (*x*) becauſe they did *every day thus waſh themſelves.*

x *Epiph. l.* 1. *Tom.* 1. *c.* 17.

3. *They waſht their cups, and pots, and brazen veſſels, and tables*, Mark 7. 4.

4. *They held it unlawful to eat with ſinners*, *Mat.* 9. 11. yea they judged it a kind of pollution to be touched by them; *Luke* 7. 39. If this man were a *Prophet*, he would ſurely have known who, and what manner of woman this is, which toucheth him, for ſhe is a ſinner. Of ſuch a people the *Prophet* ſpeaketh: They ſaid, Stand apart, come not neer to me, or (as the words may be rendred) (*y*) *Touch me not*, for I am holier than thou, *Eſay* 65. 5. (*z*) The like practice was in uſe among the *Samaritans*, who if they met any ſtranger, they cryed out, μη προσψαυσον, *Ne attingas, Touch not.*

לאתגשבי *Ne attingas me.*
z *Scalig. de emend. temp. lib.* 7. *Idem refert Epiphan. lib.* 1. *Tom.* 1. *cap.* 13.

5. *They faſted twice in the weeke*, *Luke* 18. 12. (*a*) Namely, *Mundayes* and *Thurſdayes*. (*b*) becauſe *Moſes* (as they ſay) went up into the mount *Sinai* on a *Thurſday*, and came down on a *Munday.*

a *Theophylact. in Luk.* 18. 12. *Ir. Epiph. hæreſ.* 16.
b *Druſius in Luc.* 18. 12.

6. *They made broad their Phylacteries, and inlarged the borders of their garments*, *Matth.* 23. 5. Here three things are worthy our conſideration. Firſt, What theſe *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were ſo called. (*c*) *Epiphanius* interpreteth theſe *Phylacteries* to be πλατεῖα σήματα πορφύρας, *purple ſtuds, or flouriſhes woven in their garments*: as if *Epiphanius* had conceived the *Phariſees* garment to be like that, which the *Roman Sena-*

c *Epiph. lib.* 1. *Tom.* 1. *cap.* 15.

tors were wont to wear, termed by reaſon of thoſe *broad ſtuds* and *works* woven in it, *Paticlavium*: but ſeeing that theſe *Phylacteries* were additaments and ornaments, whereof there were (*e*) two ſorts, the one tied to their *Fore-Heads*, the other to their *Left-Hands*; hence it followeth, that by theſe *Phylacteries* could not be meant whole garments or any emboſments, or flouriſhings woven in the cloth. Generally they are thought to be ſchedules or ſcrolls of parchment, whereof, as I noted, there were two ſorts, *Phylacteries for the Fore-Head*, or *Frontlets*, reaching from one Ear to the other, and tied behind with a thong; and *Phylactaries for the Head faſtned upon the Left-Arm above the Elbow on the inſide, that it might be neer the Heart.* Both theſe ſorts were worn, not by the *Phariſees* only, (*f*) but by the *Sadduces* alſo, but with this difference; The *Phariſees* haply for greater oſtentation wore their Hand-*Phylactaries above their Elbowes*: the *Sadduces on the palmes of their Hands*, (*g*) Nay, all the *Jewes* wore them, our *Saviour Chriſt* not excepted. The command was generall, *Exod.* 13. 9. It ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appear more holy than others.

In theſe Parchments they wrote (*h*) only the *Decalogue*, or Ten Commandements, in the opinion of *Chryſoſtome* and *Hierome*: but generally and upon better grounds it is thought they wrote theſe four ſections of the Law.

1. The firſt began, ſanctifie unto me all the firſt-born, &c. *Exod.* 13. 2. to the end of the 10 *verſe.*
2. The ſecond began, And it ſhall be when the Lord

e Moſes Kotſen. præc. affir. 22.

f Maimon. in Tephillim. c. 4. *ſect.* 8.

g Scalig. Triharef. p. 258.

h Chryſoſt. & Hier. in Mat. 23.

Lord ſhall bring thee, &c. *Exod.*13.11. to the end of the 16. *verſe.*

4. The third began, Hear O Iſrael, *Deut.* 6.4. and continued to the end of the ninth *verſe.*

5. The fourth began, And it ſhall come to paſs; if you ſhall hearken diligently,&c. *Deut.* 11.13. to the end of the one and twentieth *verſe.*

Theſe four Sections written in ſcrols of Parchment, and folded up, they faſtned to their *fore-heads* and their *left armes*: thoſe that were for the *fore-head*, they wrote in four diſtinct pieces of Parchment, (*i*) eſpecially, and if they wrote it in one piece, the length of every Section ended in one columne, and they did put them into one ſkin, in which there was the proportion of four houſes or receptacles, and not into four ſkins: every receptacle was diſtinct by it ſelf; and thoſe that were for the hand, were written in one piece of Parchment principally, the four Sections in four columnes; but if they wrote them in four pieces, it was at length, and they put them in a ſkin that had but one receptacle. (*k*) In time of perſecution when they could not openly were theſe *Phylacteries*, then did they tie about their hands a red threed, to put them in mind of the blood of the Covenant of the Law.

i *Moſes Kotſenſ. fol.*104. *col.* 3.

k *Munſter de præcept. affirm.*

Touching the name, *Moſes* calleth them משפות *Mi taphoth*, which word hath almoſt as many *Etymologies*, as Interpreters; the moſt probable, in my opinion, is, that they ſhould be ſo called *per Antiphraſin*, frō פשק *Incedere*, *to go*, or *move*, becauſe they were *immoveable*: Hence the *Septuagint* tranſlate them, ἀσάλευτα *Immoveable ornaments*. The Rabbines cal them *Tephilim*, *Prayer-ornaments*: (*l*) others call them *Pittacia*, and *Pittaciola*, from πιττάκιον, which ſignifieth a piece or

l *Hieronym. in Mat.* 23.

parcell of cloth. In the Goſpel they are called φυλακτήρια, *Phylacteries*, from φυλάττω, to *conſerve* or *keep*. Firſt, becauſe by the uſe of them, the *Law* was *kept* and *preſerved* in memorie. Secondly, becauſe the *Phariſees* ſuperſtitiouſly conceited, that by them, as by Amulets, Spels, and Charmes, hanged about their necks, themſelves might be *preſerved from dangers*. The word φυλακτήριον ſignifieth a Spel; and *Hierome* teſtifieth, that the *Phariſees* had ſuch a conceit of theſe ornaments: In which place he compareth the *Phariſees* with certain ſuperſtitious women of his time, who carried up and down upon the like ground, *parvula evangelia, & crucis ligna*, Short ſentences out of the Goſpel, and the reliques of the Croſſe. The ſame ſuperſtition hath prevailed with many of latter times, who for the ſame purpoſe hang the beginning of (*m*) Saint *John's Goſpell* about their necks. And in the year of our *Lord* 692. certaine Sorcerers were condemned for the like kind of *Magick*, by the name of φυλακτήριοι, that is, *Phylacterians*.

m *Scalig. Triharef. cap 7.*

n *Concil. quinti Sexti, Canon 61*

Thus much of their *Phylacteries*; in the ſame verſe is reproved the *inlarging of their borders*. (*o*) That which we read borders, in the *Goſpell*, is called, *Num.* 15. 38. ציצית *Tſitſith*, *Fringes*: and גדילים *Gedelim*, *Deut.* 22. 10. which word we likewiſe tranſlate in that place, *Fringes*. They were in the fore-quoted places commanded, and our *Saviour Chriſt* himſelfe did wear them, *Luke* 8. 44. The latter Hebrew word ſignifieth a *large Fringe*, which aggravateth the ſuperſtition of the *Phariſees*, in making their Fringes *larger*, when the Law had allowed them *large*. This literal expoſition I take to be moſt agreeable with the *Text*, though to *inlarge* in (*p*) *Greek* and *Latine*, ſometimes,

o *Vide D Kimchi. Radic.*

p Τὸ μεγαλύνεσθαι *apud Euripidem in Bacchis, valet, Magnifice jactare, efferre. Magnificare apud Varronem & Plinium eadem ſignificatione uſurpatur. Theodor. Beza in Mat.*

times, ſignifieth to *boaſt, vaunt, or brag of a thing*; and in this ſenſe it may very well fit a *Phariſee*. The reaſon of this command was, to put them in mind of the Commandements, *Numbers* 15. And for the furtherance of this duty, (*q*) they uſed ſharp thornes in their Fringes, that by the often pricking of the thornes, whether they walked or ſate ſtill, they might be the more mindfull of the Commandements.

(*q*) *Hieron. in Mat.* 23.

(*r*) *Talmud. tract. Suta. cap.* 3.

There were (*r*) ſeven ſorts of *Phariſees*. 1. *Phariſæus ſichemita*, He turned *Phariſee* for gain, as the *Sichemites* ſuffered themſelves to be circumciſed.

2. *Phariſæus truncatus*, ſo called, as if he had no feet, becauſe he would ſcarce lift them from the ground when he walked, to cauſe the greater opinion of his meditation.

3. *Phariſæus impingens*. He would ſhut his eyes when he walked abroad, to avoid the ſight of Women, in ſo much that he often daſht his head againſt the wals, that the blood guſht out.

4. *Phariſæus quid debeo facere, & faciam illud*. He was wont to ſay, *What ought I to do? and I will do it*. Of this ſort ſeemeth the man in the *Goſpell* to have been, who came unto *Chriſt*, ſaying, *Good Maſter, what ſhall I do? &c.* and at laſt replyed, *All theſe have I done from my youth upward*, Luke 18.

5. *Phariſæus mortarius*, So called becauſe he wore a hat in manner of a deep *Mortar*, ſuch as they uſe to bray ſpice in, in ſo much that he could not look upward, nor of either ſide; only downe-ward on the ground, and forward or forth-right.

6. *Phariſæus ex amore*; Such a one as obeyed the Law for the Love of Vertue.

7. *Phariſæus ex timore*; Such a one obeyed the Law for fear of puniſhment. He that conformed for fear

e Joseph. l. 13. c. 9.

8. *They wholly denied* (e) *Fate or Destiny, and ascribed all to mans Free-will.*

The *Samaritans* and the *Sadduces* are of neer affinitie: but yet they differ. First (f) The *Samaritanes sacrificed* at the Temple built upon Mount *Gerizim*; but the *Sadduces* sacrificed at *Jerusalem*. Secondly, The *Samaritanes* allowed no commerce with the *Jewes*, *John* 4.9. yea the mutual hatred between the *Samaritanes* and the *Jewes* was so great, that it was not lawfull for the *Jewes* to eat or drink with the *Samaritanes*. How is it that thou being a *Jew* askest drink of me which am a woman of *Samaria*? *John* 4.9. Nay, whereas liberty was granted unto all Nations of the earth to become *Proselytes* to the *Jewes*, so did the *Jewes* hate the *Samaritanes*, that they would not suffer a *Samaritan* to be a *Proselyte*. This appeareth by that solemn (g) *Excommunication*, termed *Excommunicatio in secreto nominis tetragrammati*: the form thereof, as it was applyed (say they) by *Ezra* and *Nehemiah* unto the *Samaritanes*, was thus. *They assembled the whole Congregation into the Temple of the Lord, and they brought* 300. *Priests*, and 300. *Trumpets*, and 300. *bookes of the Law, and as many boyes, and they sounded their Trumpets, and the Levites singing cursed the Samaritanes by all the sorts of Excommunication, in the mysterie of the name Jehovah, and in the Decalogue, and with the curse of the superiour house of judgement, and likewise with the curse of the inferiour house of judgement, that no Israelite should eat the bread of a Samaritan, (whence they say, he which eateth of a Samaritanes bread, is as he who eateth swines flesh) and let no Samaritane be a Proselyte in Israel, and that they should have no part in the resurrection of the dead.* R. (h) *Gersom* forbade the breaking open of the Letters, under the penalty of this

f Epiphan. Tom. 1. lib 1. hæres. 14.

g Drusius de trib. sect. lib. 3. cap. 11. ex Ilmedenu.

h Buxtorf. Epist. Heb. p. 59.

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Touching the *Samaritanes*, there are three degrees of alteration in their religion obſervable. Firſt the ſtrange nations tranſplanted by *Salmaneſar* into *Samaria*, when *Iſrael* was carried away captive into *Aſſyria*, worſhipped every one the *God of their own Countries*, 2 *King.* 17. Secondly, when they ſaw they were devoured by Lions, becauſe they feared not the Lord, The *King* of *Aſſyria* ſent one of the *Prieſts* which was taken captive, to inſtruct them in the true worſhip of *God*; which manner of worſhip though they received, yet they would not lay aſide their former Idolatry, but made a mixture of religions, worſhipping the living *God*, and their own dumb *Idols*. Thirdly, *Manaſſes*, brother to *Jaddus* the *High-prieſt* in *Jeruſalem*, being married to *Sanballet*, the *Horonites* Daughter, by reaſon of *Nehemiah*'s charge of putting away their ſtrange wives, being driven to that exigent, that he muſt either put away his wife, or forgo the hope of the *Prieſthood*; by

had reſpect chiefly to the *negative Commandements*; but he that conformed for love, eſpecially reſpected the *Affirmative*.

CHAP. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two only which have ſhew of probability. (*ſ*) Some derive it from *Sedek*, *Juſtitia*, as if they had been *Juſtitiaries*, ſuch as would juſtifie themſelves before *Gods* Tribunal. (*t*) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the firſt Author of the hereſie; ſo that the *Sadduces* were ſo called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatiſts* from *Donatus*, &c.

ſ *Epiphan. lib. 1. cap. 14.*

t Ἀπὸ αἱρέσεώς τινος Σαδδοὺκ ὀνομάζονται. *Theophylact.*

This *Sadoc* lived under *Antigonus Sochæus*, who ſucceeded *Simeon* the *Juſt*. He was *Antigonus* his ſcholar, and by him brought up in the doctrine of the *Phariſees*, but afterward fell from him, and broacht the hereſie of the *Sadduces*, which hereſie becauſe it had much affinity with that which the Heretique *Doſitheus* taught, hence are the *Sadduces* ſaid to (*u*) be a branch or ſkirt of the *Doſitheans*, though in truth *Doſitheus* lived not till (*x*) after *Chriſt*; and although theſe two hereſies did agree in many things, yet in a main point they differed. (*y*) *Doſitheus* beleeved the Reſurrection, the *Sadduces* denyed it, and by conſequence the *Doſitheans* beleeved all other points neceſſarily flowing from this.

u *Epiph. hæreſ. 14. It. Tertul. de præſcript. c. 5.*

x *Origen. contra Celſum. l. 2.*

y *Epiph. hæreſ. 13.*

z *Aboth. cap. 1.*

The occaſion of this hereſie was this. When *Antigonus*

gonus, taught that we must not serve God as servants serve their Masters, for hope of reward, his schollars *Sadoc* and *Baithus* understood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the *resurrection, the world to come, Angels, Spirits, &c.*

Their *Dogmata, Canons*, or *Constitution*, were, 1 *They rejected* (a) *the Prophets, and all other Scripture, save only the five Books of Moses.* Therefore our *Saviour* when he would confute their errour, concerning the resurrection of the dead, he proves it not out of the *Prophets*, but out of *Exod.* 3. 6. *I am the God of Abraham, the God of Isaac, and the God of Jacob*, *Mat.* 22. 32.

a *Joseph Antiq lib.* 13. *c.* 18.

2. *They rejected* (b) *all traditions.* Whence as they were called מרנין *Minæi*, i. *Heretiques*, in respect of the generall opposition between them and *Pharisees.* First, because the *Pharisees* were in repute the onely *Catholicks.* Secondly, because in their doctrine, the *Pharisees* were much nearer the truth than the *Sadduces:* So in this respect of this particular opposition, in the ones rejecting, the others urging of traditions, the *Sadduces* were (*c*) termed קראים *Karaim*, *Biblers*, or *Scripturists.*

b *Elias de* שרק

c *Drusius de trib. sect. c.* 8. *l.* 3. *p.* 130.

3. *They said there was no reward for good works, nor punishment for ill, in the world to come.* Hence Saint *Paul* perceiving that in the *Councel* the one part were *Sadduces*, the other *Pharisees*, he cried out, *Of the hope*, i. *of the reward expected, and of the resurrection of the dead, I am called in question*, Acts 23. 6.

4. *They denied the resurrection of the body*, Acts 23. 8. *Matt.* 22. 23. *Luke* 20. 27.

5. *They said the souls of men are* (d) *annihilated at their death.*

d *Joseph. de bello Judaic. lib.* 2. *c.* 12.

6. *They denied Angels and Spirits*, Acts 23. 8.

7. *They*

e *Joseph. l. 13. c. 9.*

8. *They wholly denied* (e) *Fate or Deſtiny, and aſcribed all to mans Free-will.*

The *Samaritans* and the *Sadduces* are of neer affinitie: but yet they differ. Firſt (f) The *Samaritanes ſacrificed* at the Temple built upon Mount *Gerizim*; but the *Sadduces* ſacrificed at *Jeruſalem*. Secondly, The *Samaritanes* allowed no commerce with the *Jewes*, *John* 4.9. yea the mutual hatred between the *Samaritanes* and the *Jewes* was ſo great, that it was not lawfull for the *Jewes* to eat or drink with the *Samaritanes*. How is it that thou being a *Jew* aſkeſt drink of me which am a woman of *Samaria*? *John* 4.9. Nay, whereas liberty was granted unto all Nations of the earth to become *Proſelytes* to the *Jewes*, ſo did the *Jewes* hate the *Samaritanes*, that they would not ſuffer a *Samaritan* to be a *Proſelyte*. This appeareth by that ſolemn (g) *Excommunication*, termed *Excommunicatio in ſecreto nominis tetragrammati*: the form thereof, as it was applyed (ſay they) by *Ezra* and *Nehemiah* unto the *Samaritanes*, was thus. *They aſſembled the whole Congregation into the Temple of the Lord, and they brought* 300. *Prieſts*, and 300. *Trumpets*, and 300. *bookes of the Law, and as many boyes, and they ſounded their Trumpets, and the Levites ſinging curſed the Samaritanes by all the ſorts of Excommunication, in the myſterie of the name Jehovah, and in the Decalogue, and with the curſe of the ſuperiour houſe of judgement, and likewiſe with the curſe of the inferiour houſe of judgement, that no Iſraelite ſhould eat the bread of a Samaritan, (whence they ſay, he which eateth of a Samaritanes bread, is as he who eateth ſwines fleſh) and let no Samaritane be a Proſelyte in Iſrael, and that they ſhould have no part in the reſurrection of the dead.* R. (h) *Gerſom* forbade the breaking open of the Letters, under the penalty of this

f *Epiphan. Tom. 1. lib 1. hæreſ. 14.*

g *Druſius de trib. ſect. lib. 3. cap. 11. ex Ilmedenu.*

h *Buxtorf. Epiſt. Heb. p. 59.*

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l *Joſeph. Antiq lib.* 11. *cap* 8.

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This hereſie, though it were the greateſt amongſt the *Jews*, yet was it embraced and maintained by ſome of the high *Prieſts* themſelves: (*m*) *Joannes Hyrcanus* was a *Saddnce*, ſo were his ſons, *Ariſtobulus* and *Alexander*, (*n*) and likewiſe *Ananus* the younger, ſo that *Moſes* Chair was not amongſt them exempted from error, no nor hereſie.

m *Gorionides, cap.* 29.
n *Euſeb hiſt l.*2 *c.*23 *Ex Joſeph. Antiq. lib.* 10. *cap.* 8.

CHAP. XII.

Of the Eſſenes.

THe *Etymologies* of the names *Eſſæi*, or *Eſſeni*, i. *Eſſenes*, are divers; that which I preferre is from the *Syriake* ܐܣܐ *Aſa*, ſignifying θεραπεύειν, to heale, or cure Diſeaſes. (*a*) Hence are the men ſo often termed, θεραπευταὶ, and the women amongſt them, θεραπευτρίδες, that is, *Phyſitians*. For though

a *Joſeph. de bello Iudaic. lib.* 2. *c.*12. *pag.*786.

though they gave themſelves chiefly to the ſtudy of the *Bible*, yet withall they ſtudied *Phyſick*.

Of theſe *Eſſenes* there were two ſorts; ſome *Theoricks*, giving themſelves wholly to *ſpeculation*; others *Practicks*, laborious and painful in the daily exerciſe of thoſe *handy-crafts*, in which they were moſt skilful. Of the latter *Philo* treateth in his book intituled, *Quod omnis vir probus*: Of the former, in the booke following, intituled, *De vita contemplativa*.

Their *Dogmata*, their *Ordinances*, or *Conſtitutions*, did ſymbolize in many things with *Pythagoras* his, where they do agree; therefore my purpoſe is, firſt to name *Pythagoras* his; and then to proceed on with the *Eſſenes*. They follow thus.

The (b) *Pythagoreans profeſſed a communion of goods*: *So the Eſſenes*, (c) *they had one common purſe or ſtock*, none richer, none poorer than other; out of this common treaſury, every one ſupplied his own wants without leave, and adminiſtred to the neceſſities of others: only they might not relieve any of their kindred without leave from their Overſeers. They did not buy or ſel among themſelvs, but each ſupplied the others wants, by a kind of commutative barting: yea liberty was granted to take one from another what they wanted, without exchange. They performed offices of ſervice mutually one to another, for maſterſhip and ſervice cannot ſtand with communion of goods: and ſervants are commonly injurious to the ſtate of their maſters, according to that ſaying of *R. Gamaliel*, (d) *He that multiplieth ſervants, multiplieth thieves*. When they travelled, beſides weapons for defence, they took nothing with them; for in whatſoever City or Village they

b *Aul. Gell. l. 1. 6. 10. It. Laert. in Pythag.* Κοινὰ τὰ φίλων εἰδῆ.

c *Joſeph. lib. 18. cap. 2.*

d מרבה עבדים מרבה גנבות *Marbe gnabadim. Marbe gezel. Pirke. Aboth. cap. 1.*

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a *Ioſeph.de bello Iudaic. lib.* 2. *c.*12. *pag.*786.

though they gave themselves chiefly to the study of the *Bible*, yet withall they studied *Physick*.

Of these *Essenes* there were two sorts; some *Theoricks*, giving themselves wholly to *speculation*; others *Practicks*, laborious and painful in the daily exercise of those *handy-crafts*, in which they were most skilful. Of the latter *Philo* treateth in his book intituled, *Quod omnis vir probus*: Of the former, in the booke following, intituled, *De vita contemplativa*.

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The (b) *Pythagoreans professed a communion of goods*: *So the Essenes*, (c) *they had one common purse or stock*, none richer, none poorer than other; out of this common treasury, every one supplied his own wants without leave, and administred to the necessities of others: only they might not relieve any of their kindred without leave from their Overseers. They did not buy or sel among themselvs, but each supplied the others wants, by a kind of commutative barting: yea liberty was granted to take one from another what they wanted, without exchange. They performed offices of service mutually one to another, for mastership and service cannot stand with communion of goods: and servants are commonly injurious to the state of their masters, according to that saying of *R. Gamaliel*, (d) *He that multiplieth servants, multiplieth thieves*. When they travelled, besides weapons for defence, they took nothing with them; for in whatsoever City or Village they

b *Aul. Gell. l. 1. c. 9. It. Laert. in Pythag.* Κοινὰ τὰ φίλων εἶναι.

c *Joseph. lib. 18. cap. 2.*

d מרבה עבדים מרבה גנבים *Marbe gnabadim. Marbe gezel. Pirke. Aboth. cap. 1.*

came, they repaired to the fraternity of the *Eſſenes*, and were there entertained as members of the ſame. And if we do attentively read *Joſephus*, we may obſerve that the *Eſſenes* of every City joyned themſelves into one *common Fraternity* or *Colledge*; every Colledge had two ſorts of Officers: Firſt, *Treaſurers*, who looked to the common ſtock, provided their diet, appointed each his task, and other publick neceſſaries. Secondly, *Others, who entertained their ſtrangers.*

c *Juſtin. lib. 20*
f *Joſeph. de bello Judaic lib. 2. c. 12.*

2. *The Pythagoreans ſhunned* (e) *pleaſures.* (f) *So did the Eſſenes*: to this belongeth their avoiding of oile, which if any touched unawares, they wiped it off preſently.

g *Suid. It. Aelien. de varia hiſt. l 12. cap. 32.*
h *Joſeph. de bello Judaic lib. 2. cap. 12.*

3. *Pythagoreans* (g) *garments were white*: (h) *So were the Eſſenes white alſo*, modeſt not coſtly: when once they put on a ſuit, they never changed till it was torn or worn out.

i *Laert. in vita Pythagoræ.*
k *Philo Judæus*

4. *The Pythagoreans forbade* (i) *Oathes.* (k) *So did the Eſſenes*; they thought him a noted lyar who could not be believed without an oath.

l *Suidas, It. Laertius.*
m *Joſeph de bello Judaic. lib. 2. cap. 17.*

5. *The* Pythagoreans *had their* (l) *Elders in ſingular reſpect.* (m) *So had the Eſſenes*: *the body or whole company of the Eſſenes*, were diſtinguiſht εἰς μοίρας πέντε, into 4 *ranks*, or *orders*, according to their Seniority; and if haply any of the ſuperiour ranks had touched any of the inferiour, he thought himſelf polluted, as if he had touched an *Heathen.*

n *Suidas.*
o *Philo de vita contemplativa.*

6. *The* Pythagoreans *drank* (n) *water. So did the* (o) *Eſſenes only water*, wholly abſtaining from wine.

p *Laertius in vita Pythag.*
q *Joſeph. Antiq. lib. 18. cap. 2*

7. *The* Pythagoreans *uſed* (p) θυσίας ἀψύχους *inanimate ſacrifices. So did the* (q) *Eſſenes*: they ſent *gifts* to the Temple, and did not ſacrifice, but preferred the uſe of their *holy water* before *ſacrifice*, for which reaſon

reason the other *Jews* forbade them all access unto the Temple.

S. *The Pythagoreans ascribed* (r) *all things to fate or destiny. So the* (s) *Essenes.* In this *Aphorism* all three sects differed each from other. The *Pharisees* ascribed some things to *Fate*, and other things to *mans Free-will.* The *Essenes* ascribed all to *Fate*, nothing to *mans free-will.* The *Sadduces* wholly deny *Fate*, and ascribed all things to the *free-will of man.*

r *Suidas.*
s *Iosephus. Antiq. lib* 13. *cap.* 9.

9. *The Pythagoreans the* (t) *first five years were not permitted to speak in the School*, but were initiated *per quinquennale silentium*, (u) and not until then suffered to come into the presence of, or sight of *Pythagoras.* To this may be referred the *Essenes silence at Table* straightly observed, so that *Decem simul sedentibus, nemo loquitur invitis novem*; (x) *Drusius* renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custom to interrupt him with words, but by nods of the head, or beckonings, or holding their finger, or shaking their heads; and other such like dumb signes and gestures, to signifie their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for five years, may be referred the initiation of the *Essenes*; for amongst them none were presently admitted into their *society*, with full liberty, but they under-went four years of tryal and probation. The first year they received *Dolabellum*, (y) *Perizoma, & vestem album*, a *Spadle*, with which they digged a convenient place to ease Nature, a *pair of Breeches*, which they used in bathing or washing themselves: a *white garment*, which especially that sect affected. At this time they had

t *Quinquennii hoc silentium a Pythagora auditoribus suis indictum vocabant* ἐχεμυθίαν, *a cohibendo sermone.*
u *Laertius in Pythagor.*
x *Drusius de trib. sect. l.* 4.
y *Iosephus de bello Iudaic. lib.* 2. *cap.* 12.

their commons allowed them, but without, not in the common dining Hall. The ſecond yeare they admitted them to the *participation of holy matters* and inſtructed them in the uſe of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an Oath, truly to obſerve all the rules and ordinances of the *Eſſenes*. If any brake his oath, an hundred of them being aſſembled together, expelled him, upon which expulſion commonly followed death within a ſhort time; for none having once entred this Order, might receive alms or any meat from other; and themſelves would feed ſuch a one only with diſtaſtful herbs, which waſted his body, and brought it very low: ſometimes they would re-admit ſuch a one being brought neer unto death; but commonly they ſuffered him to dye in that miſery.

a *Philo. item Joſeph.*

10. *The Eſſenes* (z) *worſhipped toward the Sun-riſing.*

z *Joſeph. de bello Judaic. lib. 2. cap. 12.*

11. *The Eſſenes bound themſelves in their oath, to* (a) *preſerve the names of Angels*: the phraſe implyeth a kind of worſhipping of them.

12. *They were above all others ſtrict in the obſervation of the* (b) *Sabbath day*; on it they would dreſs no meat, kindle no fire, remove no Veſſels out of their place, no, nor eaſe Nature. (c) Yea, they obſerved ἑβδομάδων ἑβδομάδας, *every ſeventh week, a ſolemn Penteceſt, ſeven Pentecoſts every year.*

b *Joſeph. bid.*

c *Philo de vita contemplat.*

13. *They abſtained from marriage*, not that they diſliked marriage in it ſelf, or intended an end or period to procreation; but partly, in warineſs of womens intemperance; partly, becauſe they were perſwaded that no woman would continue faithful to one man. This avoiding of marriage is not to be underſtood generally of all the *Eſſenes*, for they diſagreed among

among themselves in this point. Some were of the opinion before noted: others married for propagation. *Nihilominus autem cum tanta ipsi moderatione conveniunt, ut per triennium explorent valetudinem fœminarum, & si constanti purgatione apparuerint idoneæ partui, ita eas in matrimonia asciscunt. Nemo tamen cum prægnante concumbit, ut ostendant, quod nuptias non voluptatis, sed liberorum causa inierint.* Thus the latter sort preserved their sect by the procreation of children: the former sort preserved it by a kinde of adoption of other mens children, counting them as neer kinsmen, and tutoring them in the rules of Discipline, as *Josephus* witnesseth (*d*) *Pliny* addeth also, that many other of the *Jews*, when they began to be struck in years, voluntarily joyned themselves unto them, being moved thereunto, either because of the variable state and troubles of the world, or upon consideration of their own former licentious courses, as if they would by this means exercise a kinde of penance upon themselves.

(*d*) *Plin. hist. l. 5. cap. 17.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (*e*) Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of some rules and ordinances from the *Kenites*, mentioned, *Judg.* 1. 16. And thus by consequence the *Essenes* were as ancient, as the *Israelites* departure out of *Ægypt*: for *Jethro*, *Moses* father-in-law, as appeareth by the Text, was a *Kenite*: but neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture, as a *distinct order* or *sect of people*, but as a *distinct family*, *kindred*, or *nation*, *Numb.* 24. 21. Secondly, the *Rechabites*, they neither did build houses, but dwelt in Tents, neither did they deal in husbandry,

(*e*) *Serarius Trihær. l. 3. cap. 5.*

huſbandry, they ſowed no ſeed, nor planted Vineyards, nor had any, *Jer.* 55.7. The *Eſſenes*, on the contrary, they dwelt not in tents, but in houſes; (*f*) and they imployed themſelves eſpecially in huſbandry. One of the (*g*) *Hebrew Doctors* ſaith, that the *Eſſenes* were *Nazarites*, but that cannot be, becauſe the Law enjoyned the *Nazarites*, when the time of the Conſecration was out, to preſent themſelves at the door of the *Tabernacle* or *Temple*, *Numb.* 6. Now the *Eſſenes* had no acceſs to the *Temple*. When, therefore, or from what Author, this Sect took its beginning, is uncertain. The firſt that I find mentioned by the name of an *Eſſene*, was one (*h*) *Judas*, who lived in the time of *Ariſtobulus* the ſon of *Joannes Hyrcanus*, before our *Saviours* birth about one hundred years: Howſoever the ſect was of greater antiquity; (*i*) for all three, *Phariſees*, *Sadduces*, and *Eſſenes*, were in *Jonathan's* time, the brother of *Judas Maccabæus*, who was fifty years before *Ariſtobulus*. Certain it is, that this Sect continued until the daies of our *Saviour*, and after; for *Philo* and *Joſephus* ſpeak of them as living in their time. What might be the reaſon then, that there is no mention of them in the *New Teſtament?* I anſwer; Firſt, The number of them ſeemeth not to have been great, in *Philo* and *Joſephus* his time, (*k*) about four thouſand, which being diſperſed in many Cities, made the faction weak: and haply in *Jeruſalem* when our *Saviour* lived, they were either few or none. Secondly, if we obſerve hiſtories we ſhal find them peaceable and quiet, not oppoſing any, and therfore not ſo liable to reproof as the *Phariſes* and *Sadduces*, who oppoſed each other, and both joyned againſt *Chriſt*. Thirdly, why might they not as well be paſſed over in ſilence in the *New Teſtament*, eſpecially

f *Joſeph. Ant. lib.* 18. *c.* 2.
g *Scalig. in Tribareſ. c.* 23.
h *Joſeph. l.* 13. *cap.* 9.
i *Joſeph. l.* 13. *cap.* 9.
k *Philo lib. quod omnis probus, pag.* 67.

(eſpecially containing themſelves quietly without contradiction of others), as the *Rechabites* in the *Old Teſtament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years, before this teſtimony was given of them by the Prophet *Jeremy*; for between *Jehu* (with whom *Jonadab* was Coetanean) and *Zedekiah*, Chronologers obſerve the diſtance of many years. Laſtly, though the name of *Eſſenes* be not found in Scripture, * yet we ſhall find in St. *Paul's* Epiſtles many things reproved, which were taught in the School of the *Eſſenes*. Of this nature was that advice given unto *Timothy*, 1 *Tim.* 5. 23. *Drink no longer water, but uſe a little wine.* Again, 1 Tim. 4. 3. *Forbidding to marry, and commanding to abſtain from meats is a Doctrine of Devils*: but eſpecially *Coloſſ.* 2. in many paſſages the *Apoſtle* ſeemeth directly to point at them. *Let no man condemn you in meat and drink*, verſe 16. *Let no man bear rule over you, by humbleneſs of minde, and worſhipping of Angels*, verſe 18. τί δογματίζεσθε; *Why are ye ſubject to Ordinances?* Verſe 20. The *Apoſtle* uſeth the word δόγματα, which was applyed by the *Eſſenes* to denote their *Ordinances*, *Aphoriſmes*, or *Conſtitutions*. In the verſe following he gives an inſtance of ſome particulars. *Touch not, taſte not, handle not, verſe* 21. Now the Junior company of *Eſſenes* might not *touch* their Seniors. And in their diet, their taſte was limited to bread, ſalt, water, and hyſſop. And theſe Ordinances they undertook, διὰ τὸν σοφίαν, ſaith *Philo*, for the *love of wiſdome*: but the Apoſtle concludeth, *verſe* 23. That theſe things had only, λόγον σοφίας, a ſhew of *wiſdom*. And whereas *Philo* termeth the religion of the *Eſſenes*, by the name of θρησκείαν, which word ſignifieth *religious worſhip*, the *Apoſtle*

* *Vide Chemnit. exem. conc. Trident. part. quart pag.* 120.

poſtle termeth in the ſame verſe, θελοθρησκίαν, *Voluntary religion*, or *will-worſhip*: yea, where he termeth their doctrine πατρίαν φιλοσοφίαν, a kind of *Philoſophy* received from their fore-fathers by tradition, Saint *Paul* biddeth them beware of *Philoſophy*, *verſe* 8.

We formerly obſerved two ſorts of *Eſſenes*; *Practicks*, and *Theoricks*, both agreed in their *Aphoriſms*, or *Ordinances*, but in certain circumſtances they differed.

1. The *Practicks* dwelt in the Cities; The *Theoricks* ſhunned the Cities, and dwelt in Gardens, and ſolitary Villages.

2. The *Practicks* ſpent the day in manual Crafts, keeping of Sheep, looking to Bees, tilling of Ground, *&c.* they were τεχνῖται, *Artificers*. The *Theoricks* ſpent the day in meditation, and prayers, whence they were by a kind of excellency, by *Philo* termed, ἱκέται, *Supplicantes*.

3. The *Practicks* had every day their dinner and ſupper allowed them; The *Theoricks* only their ſupper.

The *Practicks* had for their Commons every one his diſh of Water-gruel, and bread; The *Theoricks* only bread, and ſalt: if any were of a more delicate palat than other, to him it was permitted to eat Hyſſop; their drink for both, was common water.

Some are of opinion, that theſe *Theoricks* were *Chriſtian Monks*; but the contrary appeareth, for theſe reaſons,

1. In that whole book of *Philo*, concerning the *Theoricks*, there is no mention either of *Chriſt*, or *Chriſtians*, of the *Evangeliſts*, or *Apoſtles*.

2. The *Theoricks*, in that book of *Philo's*, are not any new Sect of late beginning, as the *Chriſtians* at that time were, as is cleerly evidenced by *Philo* his

own

own words. First, In calling the Doctrine of the *Essenes* πατρίαν φιλοσοφίαν, *A Philosophy derived unto them by tradition from their fore-fathers.* Secondly, In saying, *Habent priscorũ commentarios, qui hujus sectæ autores, &c.*

3. The inscription of that book, is not only περὶ βίου θεωρητικοῦ, but also, περὶ εἰκετῶν: Now *Philo* (*b*) else-where calleth the whole Nation of the *Jews*, τὸ εἰκετικὸν γένος, which argueth that those *Theoricks* were *Jews*, not *Christians*.

h *Philo in prin. lib. de legat. Caium.*

CHAP. XIII.

Of the Gaulonitæ, and the Herodians.

OTher factions there were among the *Jews*, which are improperly termed Sects. Of these three were principally two. First, *Gaulonitæ*. Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Judas*, who (*a*) sometimes was called *Judas Gaulonites*, (*b*) sometimes *Judas Galilæus*, of whom *Gamaliel* speaketh, *Acts* 5.37. *After this man rose up Judas of Galilee, in the daies of the tribute.* The tribute here spoken of, was that made by *Cyrenius*, sometimes called *Quirinius*, the name in *Greek* is one and the same, but differently read by Expositors. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Judæa*, where *Coponius* was *President*, and there he raised this Tax; which taxation is unadvisedly by some confounded with that mentioned, *Luke* 2.1. Both were raised under *Augustus*, but they differed. First, this was only of *Syria* and *Judæa*; that in Saint *Luke* was universal, of the whole world. Secondly, this was when *Archelaus*, *Herods* son, was banished into *Vienna*, having reigned nine years; that under *Herod* the Great: whence there is an

a *Joseph. Antiq. lib.* 18. *cap.* 1.
b *Ios.* 8. *c.* 2.

obſervable Emphaſis, in that Saint *Luke* ſaith, it was the *firſt* taxing, having reference unto this *ſecond*.

d *Joſeph. loc. ſuperius citato.*

(*d*) The occaſion of this faction was thus: When *Cyrenius* levied this Tax, and ſeized upon *Archelaus*, *Herod's* ſons goods, then aroſe this *Judas* oppoſing this Tribute; and telling the people, that Tribute was a manifeſt token of ſervitude, and that they ought to call none *Lord*, but onely him who was *Lord of Lords*, the God of heaven and earth. Whence thoſe that adhered unto him were called *Gaulonitæ*; they were alſo called *Galileans*. (*e*) It was their blood that *Pilate* mixed with their ſacrifices, *Luke* 13. 1. For *Pilate* had not authority over the Nation of the *Galileans*. (*f*) The reaſon of this mixture is thought to be, becauſe the *Galileans* forbade ſacrifices to be offered for the *Romane Empire* or for the ſafety of the *Emperour*; whereupon, *Pilate* being incenſed with anger, ſlew them whilſt they were (*g*) ſacrificing. To this faction belonged thoſe murderers, termed Σικαριοι, mentioned, *Acts* 21. 18.

e *Oecumenius. Act.* 5. 37. *Theophylact. Luc.* 13. 1. *Thiophilact. in Luc.* 13.

g *Joſeph. l.* 7. *de bello Judaic. cap.* 28. *pag.* 985.

Concerning the *Herodians*, thoſe that number them among *Hereticks*, make the hereſie to conſiſt in two things: Firſt, in that they took *Herod* the Great for the promiſed *Meſſias*, becauſe in his Reign, he being a ſtranger, the *Scepter* was departed from *Judah*, which was the promiſed time of the *Meſſiah* his coming. Secondly, they honoured him with ſuperſtitious ſolemnities annually performed upon his birth-day. Of *Herod* his birth-day the *Poet* ſpeaketh.

——*Cum*
Herodis venere dies, unctaque feneſtra,
Diſpoſitæ pinguem nebulam vomuere lucernæ,
Portantes violas, rubrumque amplexa catinum,
Cauda notat thynni, tumet alta fidelia vino.
Perſ. Sat. 1.

Now

Now whether this latter may be referred to *Herod* the Great, I much doubt; becauſe I find not any Author among the Ancients to ſpeak of *Herod* the Great his birth-day: It was another *Herod*, *Tetrarch of Galilee*, otherwiſe called *Antipas*, whoſe birth-day we read celebrated, *Mark* 6. 21. The former point, that the *Herodians* received *Herod* as their *Meſſiah*, though it hath (*h*) many grave Authors avouching it, yet (*i*) others juſtly queſtion the truth thereof; for if the *Herodians* were *Jews* (as moſt think) how then could they imagine, that *Herod* a ſtranger could be the *Meſſiah*, ſeeing that it was ſo commonly preached by the *Prophets*, and known unto the people, that the *Meſſiah* muſt be a *Jew* born, of the Tribe of *Judah*, and of the houſe of *David*?

h *Epiph. hæreſ.* 10. *& Theophyl. Mat.* 22. 16. *& alii plures*
i *Hieron. Mat.* 22. 17.

Others ſay, (k) that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

k *Theodor. Beza Mat.* 22. 16.

To omit many other conjectures utterly improbable, I incline to Saint *Hierom*, whoſe opinion is, (*l*) that the *Herodians* were thoſe who ſtood ſtiffly for tribute to be paid to *Cæſar*. It concerned *Herod*, who at firſt received his Crown from *Cæſar*, to further *Cæſar*'s tribute, not only in way of thankfulneſs but alſo in way of policy, to prevent a poſſible depoſing or diſceptring; for it was in *Cæſar*'s power to take away the Crown again when pleaſed him. Now in reſpect that *Herod* ſought to kill *Chriſt*, and the *Herodians* with the *Phariſees* took counſel againſt him; unto this our *Saviour* might have reference, ſaying, *Mark* 8. 15. *Beware of the leaven of the Phariſees, and of the leaven of* Herod. Viz. Of *their contagious doctrine, and fox-like ſubtleties.*

l *Hieron. Mat.* 22. 17.

THE

THE SECOND BOOK Treateth of PLACES.

CHAP. I.

Their Temple.

WHEN the *Iſraelites* came out of *Ægypt*, *Moſes* was commanded to build a *Tabernacle* for the place of *Gods* publick worſhip. Afterward when they were ſetled in the Promiſed Land, then *Solomon* was commanded to build a *Temple*.

Theſe two ſhadowed the difference between the *Jews Synagogue*, and the *Chriſtian Church*. The *Tabernacle* was movable, and but for a time: The *Temple* fixed, and permanent: the ſtate of the *Jews* vaniſhing, to continue in their generations; the ſtate of *Chriſtians* durable, to continue unto the worlds end. More principally it ſhadowed forth the ſtate of the *Church militant* here on earth, and *triumphant* in heaven: Unto both the Prophet *David* alludeth; *Lord, who ſhall ſojourn in thy Tabernacle? Who ſhall reſt in thine holy Mountain?* *Pſal.* 15. 1. There

There were in the same tract of ground three hils, *Sion*, *Moria*, and Mount *Calvary*. On *Sion* was the City and Castle of *David*; on *Moria* was the *Temple*, and on Mount *Calvary Christ* was crucified. (*a*) But all these three were generally called by the name of *Sion*; whence it is, that though the *Temple* were built on *Moria*: yet the Scripture speaketh of it commonly, as it were upon Mount *Sion*.

a *Genebrard. in Chron. lib. 1. Anno mundi* 3146.

In the *Temple* there are these three things considerable: First, the *Sanctum Sanctorum*, the *Holy of Holies*; answerable to our *Quire* in the *Cathedral Churches*. Secondly, the *Sanctum*, the *Sanctuary*, answerable to the *body* of the *Church*. Thirdly, the *Atrium*, the *Court*, answerable to the *Church-yard*.

In the *Holy* of *Holies* there were the golden Censer, and the *Ark* of the *Testament*, *Heb.* 9. 4.

In (*b*) the *Ark* there were three things: First, the *pot of Manna*; secondly, *Aaron's rod that budded*; thirdly, the *Tables of the Testament*, *Heb.* 9. 4. Thus they were in *Moses* his time; but afterwards in the daies of *Solomon*, only the Tables of the Law were found in the *Ark*, 1 *King.* 8. 9.

b *Sunt qui illud ἐν ᾧ apud Apostolum, Heb.* 9. 4. *referunt ad τὴν σκηνὴν ut dicunt in Tabernaculo secundo, quod appellent Sanctum Sanctorum, fuisse urnam manna, & virgam Aaronis, tabula fœderis, videl. urnam, & virgam ante Arcam: (ita Moses Kotsensis tit.* 10. 1.) *tabulam autem in Arca.*

The cover of this *Ark* was called ἱλαστήριον, the *Propitiatory*, or *Mercy-seat*, because it *covered* and hid the Law, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise is termed ἱλαστήριον, our *Propitiation*, *Rom.* 3. 25. and ἱλασμὸς a *Propitiatory*, *John* 2. 2. At each end of the *Mercy-seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings; and from between them, as from an *Oracle*, God gave his answer, *Exod.* 25. 22. Hence it is, that the *Lord* is said to sit between the *Cherubims*, *Ps.* 99. 1. The posture of the *Cherubims* was such, that their faces were each towards the other, but both

both looking down towards the *Mercy-ſeat*; they fitly ſhadowed out the people of the *Jews*, and *Chriſtians*, both looking toward each other, but both expecting ſalvation in *Chriſt* only.

In the *Sanctuary*, there was the *Incenſe Altar* in the middle, and the Table, with the twelve Loaves of Shew-bread on it on the one ſide, and the Candleſtick on the other. The Incenſe Altar was a type of our prayers, P*ſal.*141. 2. And that this Altar muſt be once every year ſprinkled with the blood of the Sacrifice by the *High-prieſt*, *Exod.*30.10. it teacheth that our very prayers, except they be purified by the blood of *Chriſt*, they are unavailable before *God*. The twelve loaves were a type of the twelve *Tribes*, and the Candleſtick a type of the Word of God. In them all we may ſee the neceſſity of both Ordinances required. P*rayer* and P*reaching*, if we would be preſented acceptable unto the *Lord*: The *Candleſtick* was a type of P*reaching*; *Incenſe*, of P*rayer*.

In *Moſes* his *Tabernacle* there was but one *table*, and one *Candleſtick*: in *Solomon's Temple* there were ten *Tables*, and ten *Candleſticks*; as likewiſe in the *Court* of the *Tabernacle*, there was but one brazen Laver, in the *Court* of the *Temple* there were ten, and another great Veſſel wherein the P*rieſts* waſhed: in the *Tabernacle* there were but *two ſilver Trumpets*; in the *Temple*, there were an *hundred and twenty* P*rieſts ſounding Trumpet*.

The *Courts* of the *Temple* at the firſt were but two, *Atrium Sacerdotum*, the P*rieſts* C*ourt*; and *Atrium populi*, *the peoples* C*ourt*.

In the P*rieſts* C*ourt* were the brazen Altar for Sacrifices, and the Laver for the waſhing, both of the P*rieſts* and the S*acrifices*. The *Laver*, and the *Altar* ſcituated

ſcituated in the ſame Court, ſignified the ſame as the *water* and *blood* iſſued out of *Chriſt*'s ſide; namely, the neceſſary concurrence of theſe two graces in all that ſhall be ſaved, *ſanctification, juſtification*; *ſanctification* intimated by the *Laver*, and *water*: *juſtification* by the *Altar* and *blood*.

The Court for the *Prieſts*, and the Court for the *people* (e) were ſeparated each from other, by a wall of three Cubits high. (e) *Joſeph. l. 8. c. 13.*

The Court for the *people* was ſometimes called the *outward Court*, ſometimes the *Temple*, ſometimes *Solomon*'s *Porch*, becauſe it was built about with Porches, into which the people retired in rainy weather: It had *Solomon*'s name, either to continue his memory, or becauſe the Porches had ſome reſemblance of that Porch which *Solomon* built before the *Temple*, 1 *King.* 6. 3. *Jeſus walked in the Temple, in Solomon*'s *porch*, *John* 10. 23. *All the people ran unto the porch which was called Solomon*'s, *Acts* 3. 11. That is, this *outward Court*.

In the midſt of the *peoples Court*, *Solomon* made a brazen Scaffold for the *King*, 2 *Chron.* 6. 13.

This *Court of the people* went round about the *Temple*, and though it was one intire Court in the daies of *Solomon*, yet afterward it was divided by a low wall, ſo that the men ſtood in the inward part of it, and the women in the outward. This diviſion is thought to have been made in *Jehoſaphat*'s time, of whom we read, that he ſtood in the houſe of the *Lord*, before the *new Court*, 2 *Chron.* 20. 5. that is, before the *womens Court*.

There was an aſcent of fifteen ſteps or ſtairs between the *womens Court* and the *mens*, (d) upon theſe ſteps the *Levites* ſung thoſe fifteen Pſalms imme- (d) *R. David. Kimchi. Pſal.* 120.

diately following the one hundredth nineteenth, upon each ſtep one Pſalm, whence thoſe Pſalms are intituled, *Pſalmi graduales*, *Songs of degrees*.

In the *Womens Court* ſtood their *Treaſuries*, or *Almes box*, as appeareth by the poor widows caſting her two Mites into it, *Luke* 21. 1. In *Hebrew* it is termed קרבן *Korban*, the *Cheſt of Oblations*; the word ſignifieth barely, an *Oblation*, or *Offering*, and accordingly Saint *Luke* 21. 4. ſaith, they all of their ſuperfluities caſt *into the offerings*; that is, into the *Korban*, or *Cheſt of offerings*. In Greek it is termed γαζοφυλακεῖον, whence cometh the Latine word, *Gazophylacium*, a *Treaſury*. That ſet up by *Jehoiada*, 2 *King.* 12. 9. ſeemeth to have been different from this, and to have been extraordinary, only for the repairing of the *Temple*; for that ſtood beſide the Altar in the *Prieſts Court*; and the *Prieſts*, not the parties that brought the gifts, put it into the *Cheſt*. Sometimes the whole *Court* was termed *Gazophylacium*, a *Treaſury*. Theſe words ſpake *Jeſus* in the *Treaſury*, *Iohn* 8. 20. It is worth our noting, that the *Hebrew* word צדקה *Tſedaka*, ſignifying *Almes*, ſignifieth properly *Juſtice*; and thereby is intimated, that the matter of our almes ſhould be goods juſtly gotten: and to this purpoſe they called their *Almes-box* קופה של צדקה *Kupha Sehel Tſedaka*, the *cheſt of juſtice*; and upon their *Almes-box* they wrote (e) this abreviature מביא, *A gift in ſecret pacifieth anger*, *Prov.* 21. 14.

In *Herod's Temple* there were (f) four *Porches*; the meaning is, four *Courts*, one for the *Prieſts*, another for *men*, another for *women*, and a fourth *for ſuch as were unclean by legal pollutions*, *and ſtrangers*. This outmoſt *Court* for the unclean and ſtrangers, was ſeparated from the *womans Court*, with a ſtone wall of

e *Buxtorf. de abbrev. in* מביא

f *Joſeph. l.* 2. *contra Apion.* 1066.

of three Cubits high, which wall was adorned with certain pillars of equal distance, bearing this Inscription: (*g*) *Let no stranger enter into the Holy place.*

The *Temple* at *Jerusalem* was thrice built. First, by *Solomon*; secondly, by *Zerobabel*: thirdly, by *Herod*. The first was built in seven years, 1 *King.* 6. 37. The second in forty six years; It was begun in the second year of King *Cyrus*, *Ezra* 3. 8. It was finished in the (*h*) ninth year of *Darius Hystaspis*. The years rise thus;

Cyrus reigned	30	Years.
Cambyses	80	
It was finished in the year of Darius Hystaspis	90	

One year deducted from *Cyrus* his Reign, there remain 46.

Herod's Temple was finished in (*i*) eight years. It is greatly questioned among *Divines*, of which *Temple* that speech of the *Jews* is to be understood. *John* 2. 20. *Forty and six years was this Temple in building*: Many interpret it of the second *Temple*, saying, that *Herod* did only repair that, not built a new: but these disagree among themselves in the computation; and the Scripture speaketh peremptorily, that the house was *finished* in the sixth year of the reign of King *Darius*, *Ezra* 6. 15. and *Josephus* speaketh of *Herod's building a new Temple, plucking down the old* (*k*) It seemeth therefore more probable, that the speech is to be understood of *Herod's Temple*, which though it were but eight years in building, yet at this time when this speech was used, it had stood precisely *forty six years*, (*l*) for so many years there are precisely between the eighteenth year of *Herod's* reign, (at which time the *Temple* began to be built) and the

g Μὴ δεῖ ἀλλὸ φύλον ἐν τῷ ἁγίῳ πατεῖναι. *In locum sanctum transire alienigena non debet. Joseph. de bel. Jud lib. 6. c. 6.*

h *Joseph. Antiq. lib. 11. c. 4.*

i *Joseph. Antiq. lib. 15 cap. ult.*

k *Vide Hospini: de Orig. Templ. c. 3.*

l *Vide supputationem Funccium. an. 3747.*

year of *Chriſt his baptiſme*, when it is thought that this was ſpoken; all which time the *Temple* was more and more adorned, beautified, and perfected, in which reſpect it may be ſaid to be ſo long building.

The ancient men are ſaid to weep, when they beheld the ſecond, becauſe the glory thereof was farr ſhort of *Solomon's*, *Ezr.*3.12. It was inferiour to *Solomon's Temple*; Firſt, in reſpect of the building, becauſe it was lower and meaner. (*m*) Secondly, in reſpect of the Veſſels, being now of braſs, which before were of pure gold. Thirdly, in reſpect of five things, loſt and wanting in the ſecond *Temple*, all which were in the firſt. Firſt, there was wanting the (*n*) *Ark of God*. Secondly, *Urim and Thummim*; *God* gave no anſwer by theſe two, as in former times. Thirdly, *Fire*, which in the ſecond *Temple* never deſcended from heaven to conſume their burnt Offerings, as it did in the firſt. Fourthly, the *Glory of God* appearing between the *Cherubims*, this they termed שכינה *Schecina*, the *habitation*, or *dwelling of God*, and hereunto the *Apoſtle* alludeth, *In him dwelleth the fulneſs of the Godhead bodily*, Coloſſ. 2. 9. *Bodily*; that is, not in clouds and ceremonies, as between the *Cherubims*, but *eſſentially*. Laſtly, the *Holy Ghoſt*; namely, enabling them for the gift of *Prophecy*; for between *Malachy* and *John* the *Baptiſt*, there ſtood up no *Prophet*, but only they were inſtructed *per filiam vocis*, which they termed בת קול *Bath Kol*, an *Eccho from heaven*; and this was the reaſon why thoſe Diſciples, *Act.* 19. 2. ſaid, *We have not ſo much as heard whether there be an Holy Ghoſt.*

m *Hoſpinian. ex Talmudiſtis, de Orig. Templ. c.3.*

n *D. Kimchi in Hag.* 1.8. *Eadem ſcribit. Rabbi Solomon, ibid.*

Here it may be demanded, how that of the *Prophet Haggai* is true; *The glory of this laſt houſe ſhall be greater then the firſt*, Hag. 2.10. I anſwer, Herod's *Temple* which

was

was built in the place of this, was of ſtatelier building than *Solomon's*, and it was of greater glory, becauſe of *Chriſt* his preaching in it.

Herod's Temple was afterwards ſo ſet on fire by *Titus* his ſouldiers, (*o*) that it could not be quenched by the induſtry of man: (*p*) at the ſame time the *Temple* at *Delphos*, being in chief requeſt among the Heathen people, was utterly overthrown by earthquakes and thunder-bolts from Heaven, and neither of them could ever ſince be repaired. The concurrence of which two miracles evidently ſheweth, that the time was then come, when *God* would put an end both to *Jewiſh Ceremonies*, and *Heatheniſh Idolatry*; that the Kingdome of his Son might be the better eſtabliſhed.

o *Genebrard. Chro. l. 2. anno Chriſti 69.*

p *Theodoret. l. 3. c. 11. Sozomenus, l. 5. c. 19, 20. 21.*

CHAP. II.

Their Synagogues, Schools, and Houſes of Prayer.

THE word *Synagogue* is from the Greek, συνάγω, to *gather together*; and it is applied to all things whereof there may be a *collection*, as συναγωγὴ γάλακτος, *copia lactis*, συναγωγὴ πολέμου; *collectio eorum quæ ſunt ad bellum neceſſaria*. God ſtandeth in *ſynagoga Deorum*, *the aſſembly of judges*: But *Synagogues* are commonly taken for houſes dedicated to the Worſhip of *God*, wherein it was lawful to *pray*, *preach*, and *diſpute*, but *not to ſacrifice*. In *Hebrew* it was called, בית כנסת *Beth Hacneſeth*, the *houſe of aſſembly*. The *Temple at Jeruſalem* was the *Cathedral Church*; the *Synagogues*, as *petty Pariſh Churches* belonging thereunto.

Concerning

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were ſetled in the promiſed Land. The *Temple* being then too far diſtant from thoſe which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* inſtead of the *Temple*. That they were in *David*'s time, appeareth; *They have burnt all the Synagogues of God in the land*, *Pſal.* 74.8. And *Moſes* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath, *Act.* 15. 21.

In *Jeruſalem* there were (*a*) four hundred eighty *Synagogues*, beſides the *Temple*; partly for *Jews*, partly for *ſtrangers*: one for ſtrangers was called the *Synagogues of the Libertines*, *Act.* 6. 9. Whence it had that name, whether from the *Roman Libertines*, ſuch as had ſerved for their freedome, being oppoſite to the *Ingenui*, thoſe that were free-born; (for many of thoſe *Libertines* became *Proſelytes*, and had their (*b*) *Synagogues*) or whether it were from (*c*) *Libar*, ſignifying an *high place*; (for as their *Temple*, ſo their *Synagogues* and *Schools* were built on *hils* and *high places*) becauſe it is ſaid, *Prov.* 1. 21. *Wiſdome calleth in high places*: I leave to the judgment of the Reader.

Out of *Jeruſalem*, in other Cities and Provinces, were many *Synagogues*: there were *Synagogues* in *Galilee*, *Mat.* 4. 23. *Synagogues* in *Damaſcus*, *Act.* 9. 2. *Synagogues* at *Salamis*, *Act.* 13. 5. *Synagogues* at *Antiochia*, *Act.* 13. 14. Yea, their tradition is, that (*d*) *Whereſoever ten men of* Iſrael *were*, *there ought to be built a* Synagogue.

Their *Synagogues* had (*e*) many Inſcriptions; *over the gate* was written that of the *Pſalm*, 118. 20. *This is the gate of the Lord, the righteous ſhall enter into it.* In the *walls*,

a *Sigonius de rep. Heb. l.* 2. *cap.* 8.

b *Philo in legat. ad Caium*

c *Vide Tremel. Acts* 6. 9.

d *Maimon. in Tephilla c.* 11. *Sect.* 1.

e *Buxtorf. de abbreviatur. pag.* 73 81. 174.

walls, theſe and the like ſentences; *Remember thy Creator, and enter into the houſe of the Lord thy God in humility.* And *Prayer without attention is like a body without a ſoul.* And *ſilence is commendable in time of prayer.*

As the *Courts* of the people before the *Temple*, were diſtinguiſht by a wall into two rooms, the one for men, the other for women: ſo in the *Synagogues*, the women were ſeparated from the men, (*f*) by a partition or Lattice, or wire-work.

f *Talmud in tract. Suta cap. ult. vi. Buxtorf. Synag. c. 9. pag.* 240.

In the *Synagogues* the Scribes ordinarily taught, but not only they, for *Chriſt* himſelf taught in them, &c. He that gave liberty to preach there, was termed ἀρχισυναγώγος. *The Ruler of the* Synagogue. There was alſo a *Miniſter* who gave the book unto the *Preacher*, and received it again, after the Text had been read. *Chriſt cloſed the book, and gave it again unto the Miniſter, Luke* 4. 20. This is probably he, whom they called שלוח צבור *Sheliach Tſibbur*, the *Miniſter* or *Clerk* of the *Synagogue*.

Their *Schools* were different from their *Synagogues*. *Paul* having diſputed for the ſpace of three months in the *Synagogue*, becauſe divers believed not, but ſpake evil of that way, he departed from them, and ſeparated his Diſciples, diſputing daily in the *School* of one *Tyrannus*, *Act.* 19. 8, 9, 10.

Their School ſometimes is called בית *Beth*, an *houſe*, ſimply, as appeareth by that ſaying; (*g*) *Octodecim res de quibus contentio fuit inter domum Sammai, & domum* Hillel, *ne Elias quidem abolere poſſet.* Thoſe eighteen matters controverted between the *houſe* of *Sammai*, and the *houſe* of *Hillel*, *Elias* himſelf could not decide; that is, between their two *Scools*. Sometime it is called בית תמדרש *Beth hammidraſch*, an houſe of ſubtle and accute expoſition. Here points were

g *Druſius de tribus ſect. l.* 2.

were more exactly and punctually diſcuſſed, than in the *Synagogue*, or *Temple*; whence they held it a profounder place for expoſition, than the Temple: To this purpoſe tend thoſe ſayings, (*h*) *They might turn a Synagogue into a School, but not a School into a Synagogue, for the ſanctity of a School is beyond the ſanctity of a Synagogue.* And that groweth from *Vertue to vertue*, *Pſal.* 84. 7. * they interpret a kinde of *promotion*, or *degree*, in removing *from their Temple to their School.* In their *Temple*, their Sermons were, as it were, *Ad populum*: in their *Schools*, *Ad Clerum.*

h *Maimon. Tephillac* 11, *ſect.* 14.

* *Paraphraſt. Chal. in hunc locum.*

As they had *Synagogues*, ſo likewiſe *Schools*, in every City and Province; and theſe were built alſo upon hils. There is mention of the hill *Moreh*, *Judg.* 7. 1. that is, *the hill of the Teacher.*

The *Maſters* when they taught their Scholars, were ſaid to *give*: *Give unto the wiſe, and he will be wiſer*, *Prov.* 9. 9.

The *Scholars* when they learned any thing, were ſaid to *receive* it: *Hear my ſon, and receive my words*, *Prov.* 4. 10. Hence is that of the Apoſtle: *This is a true ſaying, and by all means worthy to be received*, 1 *Tim.* 1. 15. that is, *learned.* The like phraſes of ſpeech are in uſe among the (*i*) *Latines.*

i *Da, ſi grave non eſt. Hor. lib.* 2. *Satyr.* 8. *Sed tamen iſte Deus qui ſit, da Tytire nobis. Virg. Bucol. Accipe nunc Danaum inſidias.* —— *Virg. Æneid. l.* 2.

Whether their *Oratories* or places of prayer, called *Proſeuchæ*, were different places from their *Schools*, or *Synagogues*, I have not yet learned. That ſome of theſe were without the City, that proveth nothing, for ſo might *Synagogues* and *Schools* too. *Epiphanius* treateth of theſe (k) *Oratories*, but there he ſpeaketh not one word to ſhew the lawfulneſs of civil buſineſſes to be done in them: could that be proved, a difference would eaſily be ſhewn. Some ſay they were *Synagogues*; (*l*) others (*m*) *Schools.* Of this *houſe of Prayer*,

k *Epipban. Tom.* 2. *lib.* 3. *cap.* 80.

l *Beza Act.* 16. 13.

m *Philo Jud. de vita Moſis p.* 530.

prayer, mention is made, *Acts* 16.13. in which St. *Paul* ſate down and ſpake unto the women: which geſture intimateth rather preaching then praying: true, all geſture was in uſe for prayer; ſtanding, kneeling, ſitting: *Abraham ſtood before the Lord*, *Gen.* 18.22. that is, *he prayed. The Publican ſtood afar off and prayed. Luke* 18. 13. Whence by way of proverb they ſay, (*n*) *Sine ſtationibus non ſubſiſteret mundus*; Were it not for ſtanding, the World could not ſtand. *Stephen kneeled*, *Acts* 7.60. *David* ſate before the *Lord*, and ſaid, 2 *Sam.* 7. 18. Yet *ſitting*, when the *ſpeech* is to the *people*, not to the *Lord*, implyeth *preaching*, not *prayer*. It is probable, that as at the gate of the *Temple*, ſo at the gate of theſe *Oratories*, the poorer ſort of people aſſembled to expect almes; whence ſome uſe the word (*o*) *Proſeucha*, to ſignifie an *Hoſpital*.

n *R. Juda in lib. Muſar. vide Druſ. prat. Matth. 6. 5.*

The (*p*) *Talmudiſts* taxed the peoples negligence in prayer, ſaying they uſed three ſorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervency. *A haſty Amen*, when they ſaid *Amen* before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were aſleep, dividing the word *A-men*. The firſt they termed יתוֹמה *Jethoma*, *pupillum*. The ſecond חטופה *Chetupha*, *Surreptitium*. The third, קטוּעה *Ketugna*, *Sectile*, *quaſi in duas partes ſectum per oſcitantiam*.

o *Quæ te quære Proſeucha? Juven Sat.* 3.

p *Caninius de locis N. Teſtam. cap.* 5. p. 38.

CHAP. III.

Of the Gates of Jeruſalem.

THe gates of the whole circuit of the (*a*) walla- bout *Jeruſalem* were nine: The *Sheep-gate*, *Neh.* 3.1. This was neer the *Temple*, and thorow it were

a *Scheindler pentaglot.*

led the *Sheep* which were to be ſacrificed, being waſhed in the Pool *Bethſaida* neer the Gate: *The Fiſh-gate, Nehem.* 3. 3. before this *Judas* is thought to have hanged himſelf. (*b*) Some think that theſe two Gates, and likewiſe the *Horſe-gate*, *Nehem.* 3. 28. were ſo called, becauſe they were in manner of three ſeveral *Market-places*, and at the one Gate, *Sheep*, at the other, *Fiſh*, and at the third, *Horſes* were ſold. The *Old gate* was ſo called, becauſe, it was ſuppoſed to have remained from the time of the *Jebuſites*, and not to have been deſtroyed by the *Aſſyrians*; it was neer *Calvary*, and without this Gate *Chriſt* was crucified. Concerning the other Gates little is ſpoken.

b *Stykius con viv. lib.* 1. *c.* 11.

Touching the gates of the *Temple*, there were (*c*) two of principal note, both built by *Solomon*, the one for thoſe that were new married, the other for mourners and excommunicate perſons. The mourners were diſtinguiſhed from the excommnuicate perſons, by having their lips covered with a skirt of their garment; none entred that gate with their lip uncovered, but ſuch as were excommunicate. Now the *Iſraelites* which on the *Sabbath* daies ſate between thoſe gates, ſaid unto the *new married*; *He, whoſe Name dwelleth in this houſe, glad thee with children.* Unto the mourner, *He, which dwelleth in this houſe, glad and comfort thee.* Unto the excommunicate, *He, which dwelleth in this houſe, move thy heart to hearken to the words of thy fellows.*

c *R. Juda in l. Muſar. vid. Dru. præterit. Joan.* 9. 22.

Among the *Jews*, the gates were places of chiefeſt *ſtrength*, ſo that they being taken or defended, the whole City was taken, or defended: and they were chief places of *juriſdiction*, for in them *Judges* were wont to ſit, and to decide controverſies: hence proceeded

proceeded thoſe phraſes: *The gates of Hell ſhall not prevail againſt thee*, &c. And, *Thy ſeed ſhall poſſeſs the gate of his Enemies.*

CHAP. IV.

Of their Groves, and high places.

THe ancient *Heathens* did not only not build *Temples*, (*a*) but they held it utterly unlawful ſo to do. The reaſon of this might be, becauſe they thought no *Temple* ſpacious enough for the *Sun*, which was their chief *God*. Hence came that ſaying, (*b*) *Mundus univerſus eſt Templum Solis*; *The whole world is a Temple for the Sun.* Moreover, they thought it unfit to ſtraiten, and confine the ſuppoſed infiniteneſs of their fancied *Deities* within walls; and therefore when after-times had brought in the uſe of *Temples*, yet their *God Terminus*, and divers others of their *Gods* were worſhipped in *Temples* open roofed, which were therefore called ὑπαίθρα; This I take to be the reaſon why they made choice of *hills* and *mountains*, as the convenienteſt places for their Idolatry. Theſe *conſecrated hills*, are thoſe *high places*, which the *Scripture* ſo often forbids. Afterwards, as the number of their *Gods* increaſed; ſo the number of their *conſecrated hills* was multiplied, from which, their *Gods* and *Goddeſſes* took their names; as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie theſe *holy hills*, the places of their idolatrous worſhip, they beſet them with trees, and hence came the *conſecration of Groves*, and *Woods*, from which their Idols many times were

a *Hoſpin. de Orig. Templ. pag. 1.*

b *Alex. ab Alex. lib. 2 cap. 22.*

of like nature, *God* promiſed the *Iſraelites*, upon condition of their obedience after their coaſts were enlarged; but it ſeemeth that diſobedience hindred the accompliſhment thereof, for the Scripture mentioneth not the fulfilling of it.

Concerning theſe Cities, the *Hebrews* note from theſe words, *Thou ſhalt prepare the way*, *Deut.* 19. 3. That the *Senate*, or *Magiſtrates* in *Iſrael*, were bound to prepare the waies to the *Cities of Refuge*, and (*b*) to make them fit, and broad, and to remove out of them all ſtumbling blocks and obſtacles: and they ſuffered not any hill, or dale to be in the way, nor water-ſtreams, but they made a bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not leſs than two and thirty Cubits, and at the partitions of the waies, they ſet up in writing, *Refuge, Refuge:* that the man-ſlayer might know and turn thitherward. On the fifteenth of the month *Adar*, or *February*, every year the *Magiſtrates* ſent meſſengers to prepare the waies.

b *Maimon. in Rotſach. cap. 8. ſect.* 5.

Furthermore it was provided, that two or three wiſe men ſhould be imployed, to perſwade the *Avenger of blood*, if haply he did purſue the man-ſlayer on the way, that he ſhould offer no violence, until the cauſe were heard and examined. The manner of examination was thus; The Conſiſtory or Bench of *Juſtices* who lived in that quarter, where the murder was committed, (*c*) placed; the party being brought back from the *City of Refuge*, in the Court, or Judgement Hall, and diligently inquired and examined the cauſe, who if he were found guilty of voluntary murder, then was he puniſhed with death, but if otherwiſe the fact were found caſual, then did they ſafely

c *Paul. Fag. Num.* 35. 6.

safely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty, not only within the walls of the City, but within certain Territories and bounds of the City, being confined to such and such limits, until the death of the *high Priest*, that was in those daies, at what time it was lawful for the offender to return and come into his own City, and unto his own house, even unto the City from whence he fled, *Josh.* 20:6. By this means the offender, though he was not punished with death, yet he lived for the time a kind of exile, for his own humiliation, and for the abatement of his wrath, who was the *Avenger of blood*. (*d*) The *Areopagitæ* had a proceeding against manslaughter, not much unlike, punishing the offender ἀπεναυτοσμῷ, with a *years banishment*: Why the time of this exilement was limited to the death of the *high Priest* at that time, is not agreed upon by Expositors. But it is most probably thought, that the offender was therefore confined within that City as within a Prison, during the *high Priest*'s life, (*e*) because the offence did most directly strike against him, as being amongst men, ἀρχηγὸν, *Ac princeps sanctitatis*, *The chief God on earth.*

d *Masius in Jos. cap.* 20.

e *Masius ibid.*

THE

THE THIRD BOOK Treateth of DAIES and TIMES.

CHAP. I.

Their Daies, Hours, Weeks, and Years.

BEfore we treat of their Feaſts, it will be needful, by way of Preface, to underſtand ſomewhat concerning the diviſions of their *Daies, Hours, Weeks,* &c.

Their *Day* was two-fold; *Natural*, containing *day* and *night*, and conſiſting of 24 hours; or *Artificial*, beginning at *Sun riſing*, and ending at *Sun-ſet*. Of this is that; *Are there not twelve hours in the day? John* 11. 9.

The *Natural day* was again two-fold; *Civil, a working day*, which was deſtined for civil buſineſs and works; this began at *Sun-riſing*, and held till the next *Sun-riſing*, *Mat.* 28. 1. or *Sacred*, a Feſtival or Holy-day, deſtined for holy exerciſes: this began at *Sun-ſet*, and continued till the next *Sun-ſet*.

Their

Their night was divided into foure *quarters*, or *greater hours*, termed four *watches*, each *watch* containing three *leſſer hours*. The firſt they called *Caput vigiliarum*, the beginning of the watches, *Lam.* 2. 19. the ſecond was the middle watch, *Judg.* 7. 19. not ſo termed, becauſe they were only *three watches*, as (*a*) *Druſius* would perſwade, but becauſe it dured till *midnight*. The *third watch* began at *midnight*, and held till 3 of the clock in the morning. If he come in the *ſecond*, or *third watch*, *Luk.* 12. 38. The *laſt*, called the *morning watch*, *Exod.* 14. 24. began at three of the clock, and ended at ſix in the morning. In the *fourth watch* of the night, *Jeſus* went out unto them, *Mat.* 14. 25. Theſe *Watches* alſo were called by other names, according to that part of the night which cloſed each watch. The *firſt* was termed ὀψὲ, the *even*. The *ſecond*, μεσονύκτιον, *Midnight*. The *third*, ἀλεκτοροφωνία, *Cock-crowing*. The *fourth* πρωΐ, the *Dawning*. *Ye know not when the Maſter of the houſe will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning*, *Mark* 13. 35.

(*a*) *Druſ. Judic.*

The day was likewiſe divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Mat.* 20. The *firſt quarter* began at ſix of the clock in the morning, and held till nine. The *ſecond quarter* ended at twelve of the clock. The *third quarter* at three in the after-noon. The *fourth quarter* at ſix of the night. The firſt *quarter* was called the *third hour*, *verſe* 3. The ſecond *quarter*, the *ſixth hour*, *verſe* 5. The third *quarter*, the *ninth hour*, *verſe* 5. The laſt *quarter*, the *eleventh hour*, *verſe* 6.

Where note, that the three firſt quarters had their names from the hour of the day, which cloſed the quarter (for they began their count of their leſſer hours, from ſix a clock in the morning, and our 6,

7,8,9,10,11,12. 1,2,3,4,5,6. was their 1,2,3,4,5, 6, 7, 8, 9, 10, 11, 12.) only the last was called the *eleventh hour*, by our *Saviour Christ*; whereas among the common people, it either was called, or should have been called, by proportion with the rest, the *twelfth hour*; to intimate unto us, that though *God* in his mercy accept labourers into his Vineyard *eleven hours* of the day, yet he seldome calleth any at the *twelfth*; for that is rather an houre to discharge servants, than to admit new.

Some Expositors finding mention of the dawning of the day, in this Parable, *verse* 1. (*b*) They reckon the 4 *quarters* of the day after this manner. *Hora prima, Hora tertia, Hora sexta, Hora nona.* Where first they err, in taking the *Dawning* of the day for the *first hour* of the day; for πρωΐ, the *Dawning*, signifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they err in making the *last quarter of the day* to be the *ninth hour*, for what then shall become of the *eleventh hour*, mentioned in the same Parable?

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b *Erat autem primas ternarius a prima usq; ad tertiam, & dicebatur prima hora, secundus erat a tertia, usque ad Sextam, & dicebatur hora tertia, tertius erat a sexta usque ad nonam, & dicebatur sexta, quartus a nona usq; ad ultimam, quæ erat duodecima, & dicebatur nona. Refellit hanc opinionem Toletus, receptam licet a multis recensionem (ut ipse ait) quinam de undecima cujus meminit parabola, altum apud hos silentium. Jure vapulant a te, Tolete, qui excludunt undecimã, constanter tamẽ assirenda est contra te quadripartita diei divisio, in hoc potissimũ illorũ error consistit, quod horam primã faciunt, non inveniunt; horã undecimam inveniunt, excludant tamen, nihil à mente Evangelistarum magis alienum, quam ut* πρωΐ *verteretur hora prima diei, quæ in illorum scriptis sonat quartam noctis vigiliam. Vid. Tolet. in Joan. cap. 19. Annot. 8.*

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Lastly, This sheweth that the hours among the *Jews* were of two sorts; some lesser, of which the day contained twelve: others *greater*, of which the day contained four, as hath been above shewn: the lesser are termed *hours of the day*, *Are there not twelve hours of the day? John* 11.9. The greater some term *hours of the Temple*, or *hours of prayer*. *Peter* and *John* went up into the *Temple*, at the *ninth hour of prayer*, *Acts* 3. 1. But in truth there are but three hours of prayer, the *third*, the *sixth*, and the *ninth*. (c) The *third* instituted by *Abraham*, the *sixth* by *Isaac*, and the *ninth* by *Jacob*. The *third hour* the *Holy Ghost* descended upon the *Apostles*, *Acts* 2.15. About the *sixth*, *Peter* went up to the house-top to pray, *Acts* 10. 9. At the *ninth*, *Peter* and *John* went into the *Temple*, *Act.* 3. 1.

c *Drusius in praterit. Act* 3. 1. *Non fuisse ultra tres horas precationis in die apud Judæos, clare testatur David Kimchi.*

From these greater hours of the day and night, the *Canonical hours* in use in the *Roman Church*, had their beginning; each *Canonical hour* containeth three lesser hours, so that in the whole night and day there are eight *Canonical hours*. At six of the clock in the evening began the first, and that is termed *Hora vespertina*; or *vespertinum* simply (*officium* being understood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, being their *Matutinum*, their *Matines*. The Canonical hours for their day-service were named, *Hora prima*, *tertia*, *sexta*, *nona*. Their first hour began from six of the clock in the morning, and held till nine; the third from nine till twelve,

Vide Bellarm. de bonis oper. in part. l. 1. cap. 10

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Vide Bellarm. de bonis oper. in part. l. 1. *cap.* 10

the ſixth from twelve till three, the ninth from three till ſix at night.

The Dial in uſe among the ancient *Jews*, differed from that uſe among us: theirs were a kind of ſtairs, the time of the day was diſtinguiſhed, *not by lines*, but by *ſteps*, or *degrees*; the ſhade of the Sun every half hour moved forward to a new *degree*. In the Dial of *Ahaz*, the *Sun* went back מעלות *Magnoloth*, *degrees*, or *ſteps*, not *lines*, *Iſai.* 38. 8.

Their weeks were two-fold; the one was *ordinary*, conſiſting of *ſeven daies*, the other *extraordinary* and *Prophetical*, conſiſting of *ſeven years*, *Dan.* 9. 24. The firſt is termed *Hebdomas diaria*, *a week of daies*; the ſecond, *Hebdomas annalis*, *a week of years*.

The *Hebrews* at firſt meaſured their months according to the courſe of the *Sun*, whence they are called *Menſes ſolares*; and then every month conſiſted of thirty daies. The waters prevailed from the ſeventeenth day of the ſecond month, *Gen.* 7. 13. unto the ſeventeenth day of the ſeventh month, *Gen.* 8. 4. that is, full five months. If we will number the daies, they were an hundred and fifty, *Gen.* 7. 24. Whereby it appeareth, that every month contained full thirty daies. After the *Iſraelites* departure out of *Ægypt*, then they meaſured their months by the courſe of the Moon; they are termed *Menſes Lunares*: they contained either thirty daies, and then they were called *Menſes pleni*, *full months*: or twenty nine daies, and then they were called *Menſes cavi*, *Deficient months*.

The *Sun* exceedeth the *Moon* in her courſe eleven daies, (*c*) hence every third or ſecond year, one month was inſerted. Now becauſe the twelve month in the *Hebrew Kalendar* was called *Adar*, hence when a month was inſerted, the laſt was called *Veadar*, the ſecond, *Adar*.

(*c*) *Vide Kalendarium Hebraicum Munſteri. pag.* 50.

Before

Before their captivity in *Babylon*, they counted their months without any name, according to the nnmber. The *First, Second, Third month, &c.* After their return from *Babylon*, they called them by these names;

1. *Nisan*, it was also called אביב *Abib*, which signifieth an *ear of corn*, in this month Barley began to be *eared*.	1	March. / April.
2. *Iiar*, it was also called זיו which signifieth *beauty*, then the Trees began to be *beautified* with Buds and Blossoms.	2	April. / May.
3. *Sivan*.	3	May. / June.
4. *Thamaz*.	4	June. / July.
5. *Ab*.	5	July. / August.
6. *Elul*.	6	August. / September.
7. *Tisri*, otherwise called *Ethanim*.	7	September. / October.
8. *Marcheſuan*, it was alled *Bull*.	8	October. / November.
9. *Chiſleu*.	9	November. / December.
10. *Tebeth*.	10	December. / January.
11. *Chebeth*.	11	January. / February.
12. *Adar*.	12	February. / March.
13. *Veader*.		

They answered to part of

Ἐν μὲν οὖν τοῖς πρὸ τούτου χρόνοις ἀπὸ μὲν Μακεδόνων λαβόντες μῆνα νέον ἦγον ἑορτὴν ἐβδομάδα, ὃν Ἑβραῖοι καλοῦσι Σαββατισμόν· Αἰγύπτιοι δὲ τὸν ἐνιαυτὸν ἦγον διὰ τετραχρόνου· Μωυσῆς δὲ τὸν πρῶτον ἔταξε μῆνα, ὃς ἐστὶ Ξανθικός, μῆνα πρῶτον ὅτι πρὸς ἐξόδου ἐποιεῖτο Joseph. Antiq. l. 1 c. 4. Mendose ponitur μαρσουάν pro μαρχαουάν, qui mensis erat olim secundus apud Hebræos, sicut & Dius apud Macedones

Before their coming out of *Ægypt*, they began their year in the month of *Tisri*, and thus they continued it alwaies after, for civil affairs, for their date of buying, selling, their *Sabbatical years*, years of *Jubile*, &c. After their coming out of *Ægypt*, they began their year in the month *Nisan*, and so continued it for the computation of their greatest Feasts.

CHAP. II.

Of their Feasts.

BEfore we descend to their particular *Feasts*; First we will see the manner of Feasting in general. Their ordinary meals, as they were not many in a day, so neither were they costly. They were called (*a*) *Arucoth*, which word signifieth properly, such Fare as Travellers and Way-faring men use on their journeys. The word is used, *Jer.* 40. 5. *So the chief Steward gave him victuals, and a reward, and let him go.* Likewise *Prov.* 15. 17. *Better is a dinner of green herbs where love is.* The extraordinary and more liberal kind of entertainment, by way of feasting, was commonly called (*b*) *Mischte*, from their liberal drinking at such meetings. There was also another kinde of feasting, wherein they made merry together, eating the remainders of their sacrifices; this they termed (*c*) *Chag.* From this custome of having a feast at the end of their sacrifices, the *Christians* of the *Primitive Church* instituted their *Love-feasts* to (*d*) succeed the *Lords Supper*: In both these greater and more solemn *Feasts*,

a *ab* ארח ארוחות *Iter facere, significat viaticum.*

b משתה *Convivium, cõpotatio dicitur à potando, sive bibendo, ut Græcè συμπόσιον, ab altera ejus parte*

c חג, *Festum, celebris solennitas. à radice* חגג, *Festum celebravit.*

d *Chrysostom. 1 Cor. 11. Hoc autem præcipio.*

Feasts, there were some Ceremonies used by them, as *preparatory to the Feast*, others in their *giving thanks*, others in their *gesture at Table*.

The *Ceremonies preparatory* were principally these three. 1. *Salutation*. 2. *Washing the feet of the guests*. 3. *Pouring Oyle on them*.

Their *Salutations* were testified either *by words*, or some *humble gesture of the body*. By *words*, and then these were the usual forms; *The Lord be with you*: or *The Lord bless you*, *Ruth*. 2. 4. From the last of these, *blessing* is often taken in Scripture for *saluting*. If thou *meet* any, (*e*) *bless* him not, or if any *bless* thee, answer him not again, saith *Elisha* to *Gehazi*, 2 *Kings* 4. 29. The sense is, as our *English* renders it, *Salute him not*. Sometimes they said, *Peace be unto thee, peace be upon thee, Go in peace*, and such like: *When ye come into an house, salute the same; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you*, *Matth*. 10. 12. 13. By *gesture* their *salutations* were signified sometimes by *prostrating the whole body*; sometimes by *kissing the feet*, *Luke* 7. 38. commonly by an (*f*) *ordinary kiss*. *Moses* went out to meet his father-in-law, and did obeysance, and *kissed him*, *Exod*. 18. 7. Moreover, *Joseph kissed* all his brethren, and wept upon them, *Gen*. 45. 15. This Saint *Paul* calleth an *holy kiss*, 1 *Cor*. 16. 20. Saint *Peter*, a *kiss of charity*, 1 *Pet*. 5. 14. (*g*) *Tertullian* calleth it, *Osculum pacis*, *A kiss of peace*. These were *kisses*, which a *Cato* might give, and a *Vestal* receive: Of this sort the *Jews* had (*h*) three kindes; (*i*) A *kiss of salutation*, which hath been specified by some of those former instances. (*k*) A *kiss of valediction*: Wherefore hast thou not suffered me to kiss my sons and my daughters, *Gen*. 31. 28. (*l*) A *kiss of homage*; the word signifieth

e *Tertul. lib. 6. adverss. arcion.*

f *Xenophon. de institut. Cyri lib. 1. pag. 17 & lib. 5. pag. 113.*

g *Tertul. de orat. cap. 14.*

h *Vide Drusium ad difficiliora loca, Exod. c. 12.*

i נשיקות פרקים, *Neshikoth pharakim, Oscula propinquorum.*

k נשיקות פרוש ות *Neshikoth parishuth, Oscula separationis*

l נשיקות גדולה *Neshikoth gedola, Oscula magnitudinis.*

nifieth a *kiss of state* or *dignity*, but was to testifie their *homage*, and acknowledgment of their *Kings* Soverraignty. Then *Samuel* took a Vial of Oyle, and poured it upon *Saul*'s head, and *kissed* him, 1 *Sam.* 10. 1. And unto this they refer that in the second *Psalm*, *Kiss the Son, lest he be angry.* These *salutations*, howsoever they were such, as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used also in their entertainment, as clearly appeareth by many of those fore-quoted examples.

i *Lotio pedum ante discubitum non solum Judæis, sed & gentibus ipsis erat usitata: locus hic tuus est, hic occumbe, ferte aquam pedibus. Plautus. Pers.*

The second *Ceremony preparatory* was (*i*) *washing their feet.* And the man brought the men into *Joseph's* house, and gave them water, and they did *wash their feet*, *Gen.* 43. 34. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humility behind him, *washed his Disciples feet*, *John* 13. 5. And *Abigail*, when *David* took her to wife, said, Behold, let thine hand-maid be a servant, to *wash the feet* of the servants of my *Lord*, 1 *Sam.* 25. 41. For this purpose they had certain Vessels in readiness for such imployments: that which our *Saviour* used, we translate a *Basin*, *John* 13. 5. He poured out water into a *Basin*. The word νιπτῆρ there used, signifieth in general a *Washpot*, and is there used for that which in strict propriety of speech, the *Grecians* termed ποδονιπτῆρ, (*i*) A *washpot for our feet*: Some may here make the question, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not improbably (*k*) thought that those Water-pots were mentioned

k *Stukius lib. conviv.*

tioned, *John* 2.6. There were set there *six Water-pots* of stone, after the manner of the *purifying* of the *Jews*. By *purifying* there, understand this complemental *washing* of which we treat: Now if we consider the washing of their hands, usual and commendable in it self, though superstitiously abused by *Scribes* and *Pharisees*, and the washing of their feet, before and after meal, (for our *Saviour* washed his Disciples feet after supper) which second washing, the *Hebrews* say it was in use only at the *Passeover*, there must needs be use of great store of water in their greater Feasts; and therefore no marvel, if many and capacious vessels stood in readiness. Farther, we are to note, that as the office was servile and base, so the vessel: which observation giveth light to that, *Psal.* 60. 2. *Moab is my wash-pot*; that is, the *Moabites* shall be basely subject unto me, as the pot in which *I wash my feet*.

The third *Ceremony preparatory*, was *pouring out of oyle*. A woman in the City brought an Alabaster box of oyntment, and stood at his feet behind him weeping, and began to wash his *feet with tears*, and did wipe them with the *hairs of her head*, and kissed his feet, and *anoynted them with the oyntment*, *Luke* 7.37,38. It was also poured *upon the head*, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyle thou didst not anoynt*, *verse* 46. *Psal.* 2.3.5. *Thou anoyntest mine head with oyle*.

After these *ceremonies of preparation* had been performed, then they proceeded to *give thanks*. The *Master of the house* sitting down together with his guests, took *a cup full of wine* in his right hand, and therewith began his *consecration*, after this manner;

(*l*) *Blessed be thou, O Lord our God, the King of the world, which createst the fruit of the Vine.* Having said thus, he first lightly tasted of the Wine, and from him it pass'd round the Table. This grace of thanksgiving, they call (*m*) *Bircath haiain, the blessing of the cup.* With this *Christ* himself seemeth to have begun his Supper; *He took the cup, and gave thanks, and said; Take this and divide it among your selves, for I say unto you, I will not drink of the fruit of the vine, until the Kingdome of God shall come,* Luke 22. 17. 18. After the *blessing of the cup, the Master of the house took the bread,* which they did *Scindere,* but not *Abscindere,* lightly cut for the easier breaking thereof, but not cut in sunder; and holding this in both his hands, he *consecrated* it, with these words; *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This *consecration of bread,* they termed, (*n*) *Bircath halechem.* After the *consecration,* he *brake the bread,* (whence the *master of the house,* or he who performed these blessings in his stead, was termed *Habotseang,* (i. *the breaker*) the bread being broken, he distributed to every one that sate at the table a morsel, which being done, then they began to feed upon the other dishes that were provided. This rite of blessing both the cup and the bread, they observed only in their solemn Festivals; otherwise they consecrated the bread alone, and not the cup. In their Feast time, they seasoned their meat with good conference, such as might either yield matter of instruction, or exercise their wits; which practice was also observed in their *Christian love* (*o*) *feasts.* Of the first sort, was that Parable proposed by our blessed *Saviour* at a Feast, *Luke* 14. 7. Of the second, was *Sampson's* Riddle, which he proposed unto his Companions,

Judges

דברוך אתה יי אלהינו העולם צלך בורא פרי הגפן
Benedictus sis tu, Domine Deus noster rex mundi, qui creas fructum vitis מן חויו ברכת

בקנת * תלחם
Benedictionem panis Drusius in N. T. part. altera. p. 78.
* הכיצע

(o) *Non tam cœnam cœnant quam disciplinam. Tertul. Apolog. c. 39.*

Judges 14. 12. At the end of the Feast, they again gave thanks, which was performed in this manner, either by the *Master of the house* himself, or by some guest, if there were any of better note at the table: he taking a cup of wine in both his hands, began thus, *Let us bless him who hath fed us with his own, and of whose goodness we live*: then all the guests answered, *Blessed be he of whose meat we have eaten, and of whose goodues we live.* This *grace* they called (*p*) *Bircath Hamazon.* (*q*) And this is thought to be the cup wherewith *Christ* after Supper commended the mystery of his blood to his Disciples: after thir, he which began the thanksgiving proceedeth, *Blessed be he, and blessed be his Name*, &c. annexing a longer prayer, in which he gave thanks; First, for their present food. Secondly, for their deliverance from the *Ægyptian* servitude. Thirdly, for the Covenant of Circumcision. Fourthly, for the Law given by the Ministry of *Moses*. Then he prayed, that *God* would have mercy; 1. On his people *Israel*. 2. On his own City *Jerusalem*. 3. On *Sion* the Tabernacle of his Glory. 4. On the *Kingdom* of the house of *David* his Anointed. 5. That he would send *Elias* the Prophet. Lastly, That he would make them worthy of the daies of the *Messiah*, and of the life of the world to come.

p ברכת המזון

q *Vid.* P. *Fag. in prac. Hebr.*

This prayer being ended, then all the guests which sate at the Table, with a soft and low voice, said unto themselves in this manner, *Fear the Lord all ye his holy ones, because there is no penury to those that fear him; The young Lions do want and suffer hunger, but those that seek the Lord want no good thing.* Afterward he which began the thanksgiving, *blessed the cup* in the same form of words, as he used at the first

sitting down, saying; *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the Vine:* And therewith he drank a little of the wine, and so the cup passed round the table. Thus they began and ended their Feasts, with the *blessing of a cup:* this cup they termed כוס שהלל *Cos shillel*, *Poculum ὑμνήσεως*, *A cup of thanksgiving*: and *both these cups* are mentioned by Saint *Luke*; and which is worth our observation, the words of *Consecration*, whereby it was instituted, as part of the blessed Sacrament in the *New Testament*, were added only to the last cup. *This cup is the New Testament in my blood, which is shed for you.* After all this they sung (*s*) Hymns and Psalms, which also was practised by our blessed Saviour, *Mark* 14. 26. So that howsoever he used not any superstitions either then practised, or since added by after *Jews*, (as the drinking of (*t*) four cups of wine, (*u*) or the breaking of the bread with all ten fingers, in allusion to the ten Commandements, *&c.*) yet in the beginning, and ending, we see his practice suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the *Rabbines*, let him read* *P. Fagius* his Comment on *Deut.* 8. 10. From whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the *blessed Sacrament* of our Lords body and blood, a *Jewish Ceremony*; I answer, no; For as a kind of initiatory purification by water, was used before by the *Jews* of old, and no *Proselyte* was admitted into the Church of the *Jews*, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus neither was breaking the bread *sacramental* to the *Jew*, but then it became a *Sacrament*, when *Christ* said of it; This

is

s *Scalig. de emend. Templ. 6. p. 273.*

t *Moses Kotsensis, fol. 118. c. 1.*

u *Sebastian. Munster. Mat. 26.*

* *It. prælo Heb. per Fagium editus.*

is my body. This cup is the *New Testament* in my blood, *&c. Luke* 22. 19. The *Jews* could not say, The cup of blessing which we bless, is it not the Communion of the blood of Christ? 1 *Corinthians*, 10 16.

The last thing considerable in their *Feasts*, is their *gesture*. In the daies of our *Saviour*, it is (y) apparent that the gesture of the *Jews* was such as the *Romans* used. The table being placed in the middest, round about the table were certain beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; upon these they lay down in manner as followeth. Each bed contained three persons, sometimes four, seldome or never more. If one lay upon the bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the bed: but if many lay on the bed, then the uppermost did lye at the beds head, laying his feet behinde the second's back: in like manner the third or fourth did lye, each resting his head in the others bosom. Thus *John* leaned on *Jesus bosom*, *John* 13. 23. This, first, is an argument of *special love* towards him, whom the *Master of the house* shall take into his own *bosom*; *John*, *he was the beloved Disciple*. Secondly, an argument of *parity*, amongst others, resting in one anothers bosom. *Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob*, *Mat.* 8. 11. And where shall they sit? In *Abraham's bosom*, *Luke* 16. 22. that is, they shall all sit at the same table, be partakers of the same glory. Thus *Christ*, he was in the *bosom of his Father*, *John* 11 .8. that is, in the *Apostles* phrase, *He thought it no robbery to be equal with his father*. Their tables were certainly circular or round, whence their

y *Voces quibus usi sunt Evangelistæ sonant accubitum non sessionem*, ἀναπίπτειν, *Luc.* 22. ἀνακεῖσθαι *Mat.* 26. Κατακεῖσθαι, *Luc.* 14. ἀνακλίθῆναι, *Mat.* 14.

their manner of ſitting was termed (z) *Meſſibah, a ſitting round*; & their phraſe of inviting their gueſts to ſit down, was, *ſit round*: We will not ſit round until he come hither, 1 *Sam.* 16. 11. Again, Thy children ſhall be like Olive plants *round* about thy table, *Pſal.* 128. 3. This cuſtome of lying along upon a *bed*, when they took their meat, was alſo in uſe in *Ezekiels* time; Thou ſateſt upon a ſtately *bed*, and a table prepared before it, *Ezek.* 23.41. (*a*) And whether this were the cuſtome of the ancient *Hebrews*, I leave to be diſcuſſed by others. But unto this doth *Amos* allude; They laid themſelves down upon cloaths laid to pledge by every Altar, *Amos* 2.8. That is, the (*b*) garments taken to pledge they uſe inſtead of *beds*, when at their Altars they eat things ſacrificed to Idols: Yea, the plucking off their ſhooes when they went to table, implieth this cuſtom of lying at table, to have been very ancient. The plucking off their ſhooes ſeemeth to have been generally received, when they were in *Ægypt*; for this cauſe is it that they had a ſtrict charge in eating the *Paſſoever*, to have their ſhoos on their feet, for greater expedition. The reaſon why they uſually pluckt them off, was, for the clean keeping of their beds, on which they lay. Here ſeeing the rule of obſerving the *Paſſeover* requireth that it ſhould be eaten with their ſhoos on their feet, which argueth rather *ſtanding* then *lying upon a bed*: it may be demanded, whether *Chriſt tranſgreſſed* not againſt the firſt inſtitution thereof, in the manner of his ſitting at the table? *Tremelius* anſwereth thus, and, in my mind, fully: We muſt know, ſaith he, that *Exod.* 12. it was commanded after what manner, they ready to depart out of *Ægypt*, ſhould eat the *Paſſeover* at that time, for the neceſſity

z מסבת *Diſcubitus, cujus radix eſt* סבב *circumivit, Ambivit.*

a *Philo Jud. p.* 381.

b *Vetuſtiſſimus mos erat, ſuper lanatis pellibus diſcumbere, qui poterat pelles addere, dives erat. Ovid.*

necessity of that time so required, namely, an hasty eating thereof; but afterward, in the Law, where it is commanded that this Ceremony of the *Paschal* should be renued every year, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and modern, do teach with one joynt consent, that the commandement of *sprinkling the door-posts with blood*, of *having on their shoos*, of *girding their loyns*, of *taking staves in their hands*, and *eating the Lamb in haste*; did not extend it self to the generations following, but only to have concerned that very night, wherein they departed out of *Ægypt*: Yea, it was an ancient tradition amongst them, that when they did in after times eat the *Passeover*, they would sit down, or lean upon a bed, as our *Saviour* and his Disciples did, in token of their Deliverance obtained.

d *Talmud. tract. de Paschate. vid. Tremel. loco superius citato.*

The parties that gave entertainment at their *Feasts* were two; 1. (*e*) The *Master of the house*, 2. The *Master of the Feast*; they differed thus: the *Master of the house* was termed בעל חביה *Baal habeth*, οἰκοδεσπότης, *Pater familias*. The *Master of the Feast* was termed בעל משחב *Baal mischte*, ἀρχιτρίκλινος, *Triclinii præfectus*. The *Master of the Feast* was the chief servant, attending the *Master of the house* in time of the Feast. Others add a (*g*) third sort, whom they would to be *Præfecti morum*, in Greek they were termed ὀινόπται. Their Office was thought to have bin the inspection of the guests, that none should disorder themselves by drinking too much; whence they were called ὀφθαλμοὶ, *the eyes of the Feast*. Such kinde of officers were in use in *Ahasueroſh* his Court, *Esther* 1. 8. and likewise among the (*h*) *Athenians*; but whether any such belonged unto the *Jews* is justly doubted.

e *Vid Casaubon. exercit. p. 278.*

g *Gaudentius Brixianus. vid. Casauboni. ibid.*

h *Athenæus. l. 10.*

The

The ancient *Jews*, they were both hospital, ready to entertain, and also liberal in their entertainment: their hospitality is commended thorowout the Scripture, though now it be grown out of use among them, as appeareth by that proverbial speech concerning the entertainment of a Friend: (i) *That the first day he is Oreach, a guest: the second Toreach, a burden; the third Barach, a runnagate.* Their liberality appeared by remembring the poor at their Feasts, by sending them portions. *Send portions* unto them for whom nothing is prepared, *Nehem.* 8. 10. This was afterward practised by Heathens, who in their solemn Feasts did not only entertain their guests for the present, but did also allow them certain junkets to carry away with them. These they termed ἀποφόρητα: and likewise unto their friends who were absent, they sent portions, which they termed μορίδας. This observation giveth light to that *Canon* in the *Laodicean Councel*, which forbiddeth the *Christians* in their love Feasts, μόρια αἴρειν, to *send portions*, the reason of which prohibition, I conceive to be three-fold: First, that *Christians* might not symbolize with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

Here we may note, for conclusion, that as the time of their supper was towards the evening, and then they gave greatest entertainment; So the time of their dinner was about the sixth hour of the day, that is, as we count, about noon. Kill meat and make ready, for the men shall eat with me at *noon*, *Gen.*

i אורת *Hospes* טורח *Onus* בריח *Profugus Buxtorf. Synag. cap.* 32. *p.* 493.

k *Moris erat veteribus in conviviis μερίδας mittere absentibus amicis. Theophrastus c.* περὶ μεμψιμοριας. *Idem testatur Plut. in Agesilao,* διέπεμπε μερίδας τοῖς φίλοις ἀπὸ τῶν τεθυμείων. *Eundem morem Judæis in usu fuisse testantur sacræ literæ, Nehem.* 8 10. ἀπεστείλατε μερίδας.

Gen. 43. 16. *Peter went up upon the house to pray about the sixth hour; then waxed he an hungred, and would have eaten, but whiles they made something ready, he fell into a trance,* Acts 10. 9, 10.

Moreover we may here note the difference between those *three cups* mentioned in Scripture, ποτήριον τῆς εὐλογίας, 1 *Corinth.* 10. 19. The *cup of blessing*, and this is applyed to those several cups used in their solemn Feasts, because of those blessings or thanksgiving annexed. Secondly, ποτήριον οἱ παρακλήσεως, *Jer.* 16. 7. The *cup of consolation*; this was so called, because it was sent by special friends in time of mourning, as intending by this drinking to put away sorrow and grief from the mourner. Thirdly, ποτήριον σωτηρίας, *Psal.* 116. 13. *The cup of salvation*; this was used commonly after their *Peace offerings*, which were vowed in way of thankfulness for benefits obtained. Whence the *Seventy Elders* commonly translate *a peace offering*, σωτήριον, *A sacrifice of salvation*, or *salvation it self.*

CHAP. III.

Of their Sabbath.

THe word שבת *Sabbath*, from whence our *English* word *Sabbath*, is derived, signifieth *Rest*, and is applyed to all *solemn Festivals*. *They polluted my Sabbaths*, *Ezek.* 20. 21. that is, my *Feasts*. Sometimes it is applyed to the *whole week*, *Jejuno bis in Sabbato*, *I fast twice in the week*. Sometimes, and that most frequently, it is used for that seventh day which God had set apart for his own Service. This last was holy, either by a simple holiness which belonged

to it, as was the ſeventh day; or elſe by a double holineſs occaſioned by ſome ſolemn Feaſt upon the ſame day, and then it was called, *Sabbatum magnum, a great Sabbath, John* 19.36. For on that *Sabbath day* of which S. *John* ſpeaketh, the *Feaſt of the Paſſeover* hapned that year.

The week-daies are termed by the *Hebrews* חולום *Cholim, prophane daies*; by the *Greek* ἐργάσιμοι, *working days*, but when they ſpeak of them altogether, τὸ μεταξὺ σαββάτων, *the ſpace of time between the two Sabbaths.* (*a*) This was the time upon which the *Gentiles* deſired to hear *Paul, Acts* 13.42. In reſpect of the different degrees of holineſs on daies, the *Sabbath day* is not unfitly compared to a *Queen*, or rather to thoſe whom they termed *Primary wives*; other *Feaſt daies* to *Concubines*, or *half-wives*; *working daies*, to *hand-maids.*

a *Scalig. de emend Temp. l.* 6. p. 261. *Item Beza in hunc locum.*

The *Sabbath* began at (*b*) ſix a clock the night before: this the *Grecians* called παρασκευὴν σαββάτου; the *Hebrews* * *Biath haſchabbath*, the *entrance of the Sabbath.*

b *Scalig. de emend Temp. l.* 6 p. 269.

* חשבת באת

The *preparation* to the *Sabbath* began at (*c*) three of the clock in the after-noon; the *Hebrews* called this ערב השבת *Gnereb haſchabbath*, the *Sabbath eve.* By the ancient *Fathers* it was called (*d*) *cœna pura*; the phraſe is borrowed from *Pagani*, whoſe Religion taught them in their Sacrifices to certain of their *Gods* and *Goddeſſes*, to prepare themſelves by a ſtrict kind of holineſs; at which time of their preparation they did partake of a certain Supper, which as it conſiſted of choice meats, ſuch as thoſe *Heathens* deemed more holy than others: ſo it was eaten with the obſervation of *holy Rites* and *Ceremonies*; hence they themſelves were ſaid at this time of their preparation, to be *In caſto*, and their preparatory Supper, termed, *Cœna pura.* Thus we ſee the reaſon why the

c *Joſeph. Antiq. l.* 16 c. 10.

d *In ritibus Paganorum cœna pura appellabatur; cœna illis apponi ſolita, qui in caſto erant, quod Græci dicunt* ἁγνεύειν, *vel* σεσωφρονικέναι. *Iſaac Caſaubon Exercit.* 16 p. 662.

the *Fathers* called the *Sabbath-eve*, *Cœnam puram*. By the *Evangelists* it was called παρασκευὴ, *A preparation*, *Mark* 15. 42. For distinction sake, we may call that fore-time of the day προπαρασκευὴ, *A fore preparation*. For the whole day was a kinde of preparation, as will appear by the particulars then forbidden. First, on this day they might go no more than three *Parsath*; now a *Parsa* contained so much ground as an ordinary man might go ten of them in a day. Secondly, Judges might not then sit in Judgment upon life and death, as is shewn in the Chapter of Translation of Feasts. (*c*) Thirdly, all sorts of Artificers were forbidden to work, only three excepted; *Shoomakers*, *Taylors*, and *Scribes*, the two former for repairing of apparel, the other for fitting themselves by study to expound the Law the next day, and these were permitted but half the preparation time to work.

c *Casaubon. Exercit.* 16. p. 477. *ex Michlol, Kimchi.*

The best and wealthiest of them, (*g*) even those that had many servants, did with their own hands further the *preparation*; so that sometimes the Masters themselves would chop herbs, sweep the house, cleave wood, kindle the fire, and such like.

g *Buxtorf. Synagog. Jud. cap.* 10. *ex Talmud.*

In old (*h*) time they proclaimed the *Preparation* with noise of Trumpets, or Horns; but now the modern *Jews* proclaim it by the *Sexton*, or some under Officer of the Church, whom they call שלוח צבור *Scheliach tsibbur*, The *Messenger of the Congregation*.

h *Buxtorf. Synagog. Judaic. ibid*

Concerning the sanctification of the *Sabbath* day it self, in corrupter times some things the *Jews* added over and above that which God commanded. In other things they took liberty where *God* granted none. In the first they were *superstitious*, in the second *sacrilegious*.

They took liberty: There were two thousand

Cubits between the *Ark* and the *Camp*, when they marched, *Josh.* 3. 4. and in probability the same proportion was observed when they rested: this distance of ground some interpret to be one mile, some two; some measuring it according to a lesser, others according to a longer Cubit, which they term a *Geometrical Cubit*: but all agree in this, that these two thousand cubits were a *Sabbath* days journey, though none, as I know, have observed the reason why it was so called, which I take to be this; On the *Sabbath* day they were all to repair to the place of *God*'s publick worship, which was two thousand cubits distant from those who camped neerest; Hence follow four propositions. First, That two thousand Cubits any where, by proportion, might be called a *Sabbath daies journey*. Secondly, That to those who dwelt in the Camps more remote from the *Ark*, a *Sabbath daies journey* was more than two thousand Cubits. Thirdly, That it is now lawful on the *Sabbath day*, to joyn with the Congregation in the place of God's publick worship, though remote. Fourthly, That it was unlawful for the *Jews*, hereupon to take liberty to walk idlely whither they would, if it were not more than two thousand Cubits, pretending it to be but a *Sabbath daies journey*.

They added unto that which God commanded. 1. God said, *Remember to keep holy a seventh day*: in which words, *God* sanctified one day to be *Sabbathum*, (*i*) they added *Sabbatulum*, so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *two-fold*: some began the *Sabbath* sooner than others; this was done by the *Jews* dwelling at *Tiberias*, because they dwelling in a Valley, the Sun appeared not to them so soon

(*i*) *Hospinian. de Orig. fest. c. 3.*

ſoon as it did to others. Some again continued the *Sabbath* longer than others; this was done by thoſe dwelling at *Iſepphore*, a City placed upon the top of a Mountain, ſo that the Sun ſhined longer to them, than it did to others: thus both of theſe did *Addere de profano ad ſacrum*; Add ſomewhat of the working day, immediately going before, or immediately following after: none diminiſhed of the *Sabbath*. (*k*) Hence *R. Ioſe wiſhed that his portion might be with thoſe that began the Sabbath with thoſe of Tiberias, and ended it with thoſe of Iſepphore.*

k Buxtorf. Comment. Maſoret. cap. 4. ex Muſar.

2. God ſaid, *To morrow is the reſt of the holy Sabbath unto the Lord, bake that ye will bake, and ſeethe that ye will ſeeth, Exod.* 16. 23. This command was proper to the time of (*l*) *Manna*: the reaſon is there alledged, why they ſhould prepare that day for the morrow, becauſe upon the *Sabbath* day they ſhould not finde it in the field. The *Jews* extend this command to all ages, and therefore they dreſſed no meat this day; this haply was the reaſon, that the *Heathen* people thought they (*m*) faſted on the *Sabbath*; though I deny not but this error might be occaſioned in part from that phraſe, *Jejuno bis in Sabbato.*

l Jun. & Tremel. in Exod 16.

m Sueton. Auguſt. c. 76. de jejun. ſabbat. Vid. Martial. 4. Epig. 4.

3. God ſaid, *Ye ſhall kindle no fire throughout your habitations on the Sabbath day, Exod.* 35. 3. This commandement was onely concerning fire for the furtherance of the work of the *Tabernacle*, (*n*) for therefore is the *Sabbath* mentioned in that *Chapter*, to ſhew that the work of the *Tabernacle* ought to give place to the *Sabbath*. The *Jews* hence gather that it is unlawfull to kindle any fire at all on this day.

n Vatablus in hunc locum, Item Trem. & Junius.

4. God ſaid, *In it thou ſhalt do no manner of work.* This the *Jews* underſtood without any manner of exception. (*o*) Hence they held it unlawful, to *roaſt an*

o Hoſpinian. de Orig. feſt c. de Sabbato.

apple, to tuck an herb, to clime a tree, to kill or catch a flea. Hence they thought it unlawful, to defend themselves being assaulted by their enemies on the *Sabbath* day; by this means twice they became a prey unto the enemy. (*p*) First, unto *Antiochus*, whereupon *Mattathias* made a decree, that it should be lawful upon the *Sabbath* to resist their enemies; which decree again they understanding strictly, as if it did only give leave to resist, (*q*) when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, setling of Engines, underminings, *&c.* They became a prey, the second time, to *Pompey*. For the right understanding therefore of this command, we are to know, that three sorts of servile works were allowed.

p *Joseph. l.* 12. *cap.* 8.

q *Joseph. l.* 14. *cap.* 8.

1. *Works of Charity*: *God*, that allowed them to lead their Oxe and Ass to water on the *Sabbath*, *Luke* 13. to make their lives more comfortable, much more allowed man liberty to dress convenient food for himself and his Family, that they might the more comfortably perform holy duties. *Christ* healed on the *Sabbath*; therefore visiting the sick, and the use of the *Physician*, was both then and now lawful.

2. *Works directly tending to Gods worship*; not only killing of sacrifices, and circumcising of children on that day was allowed, but the *Priest* might lawfully blow their Trumpets and Horns on the *Sabbath* day, for the assembling of the people, *Num.* 20. 2. And the people might warrantably go from their houses to the place of Gods publick worship. By proportion it is now warrantable for *Christians*, to ring bels to assemble the people together on the Lords day, to take journeys, to joyn with the publick congregation, or preach the Word. Of these we may say, though

though they are in their own natures bodily labors, yet the *Temple* which was sanctified did change the nature of them, and make them holy, *Matt.* 23. 17. Or as the *Jews* say concerning the overthrow of *Jericho*, which according to their writings fell on the *Sabbath day*: (r) *He which commanded the Sabbath to be sanctified, commanded it also to be prophaned.*

מי שצוה ר על השבת צוה לחלל שבת

3. *Works of absolute necessity*, as the defending one's self against his enemy, and others of like nature: concerning which the *Jews* have a saying, (s) *Peril of life drives away the Sabbath*; And the *Christians* with a little change of a more common Proverb, say, *Necessitas non habet ferias*; *Necessity hath no Holy daies.*

K. O. Kimchi in Josh. 6.

s מסכנות נפשרחה שבת

CHAP. IV.

Of their Passeover, and their Feasts of unleavened Bread.

SOme of the *Fathers* have derived the word (a) *Pascha*, from a Greek Verb, signifying to suffer, because the *sufferings* and *Passion* of our *Saviour*, are celebrated about that time. (b) This opinion *Augustine* justly confuteth, for the word is originally an *Hebrew* word, signifying to *pass by*, *to leap*, or *pass over*. The *Etymology* is *God's* own. It is the sacrifice of the *Lord's Passeover*, which *passed over*, *&c. Exod.* 12. 27.

The word *Passeover* in Scripture hath three acceptions. First, it is taken from that yearly solemnity, which was celebrated upon the (c) fourteenth day of *Nisan*, otherwise called *Abib*; you may call it the *Passeover of the Lamb*, because on that day toward the

a *Tertul. adverſ. Judaic. c.* 10. *It. Ambroſ. lib de Myſter. Paſch. cap* 1.
b *Aug. in titul. Pſal.* 68.
c *E. Theologia non pauci omnia quæ ad 14. noctem pertinent* 150. *attribuunt quem errorem hauſerunt ex turbidis Rabbinorum lacunis, qui hodie eundem errorem errant, teſte Scaliger. de emend. Temp. l.* 6. *p.* 370.

the evening, the *Iſraelites* were commanded according to their Families to roſt a *Lamb*, and eat it in their private houſes. Secondly, it ſignifieth that yearly Feſtivity which was celebrated on the fifteenth of *Niſan*, it may be called the *Paſſeover* of *ſheep and bullocks*, *Deut.* 16. 2. Otherwiſe we may call it the *Feaſt of the Paſſeover*; as the fourteenth of *Niſan* was called ſimply the *Paſſeover*. In the fourteenth day of the firſt month, is the *Paſſeover of the Lord*, and in the fifteenth day of this month, is *the Feaſt*, *Numb.* 28. 16, 17. Toward this *Feaſt* we are to underſtand that *Joſiah* gave unto the people ſuch a multitude of Sheep, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole ſolemnity, beginning the fourteenth of *Niſan*, and ending the one and twentieth of the ſame month. Now the *Feaſt of unleavened bread drew nigh, which is called the Paſſeover*, *Luke* 22. 1. So that in this acception is contained the *Feaſt of unleavened bread* alſo, notwithſtanding, in proper ſpeaking, the *Feaſt of unleavened bread* was a diſtinct *Feaſt* from the *Paſſeover*.

Firſt, the *Paſſeover* was to be kept on the *fourteenth day of the firſt month, at even*. This was their ſecond Sacrament, in which although they were enjoyned to eat unleavened bread with the Lamb, yet the *Feaſt of the unleavened bread* began not till the morrow following, being the *fifteenth day of the ſame month*, and laſted ſeven daies, of which only the firſt and laſt were holy Convocations, wherein they might do no ſervile work, *Levit.* 23. 5, 6, 7, 8.

Secondly, the *Paſſeover* in the age following its firſt inſtitution, might not be killed and eaten in any other place, ſave only where the *Lord* did chooſe to place his Name, which afterward was at *Jeruſalem*: but

but the *Feast of unleavened bread*, the *Hebrews* thought themselves bound to keep in every place wheresoever they dwelt, if they could not be at *Jerusalem*: and (*d*) *eating of it*, they say, *depended not upon the eating of the Passeover, but it was a commandement by it self.*

d לא תלהואבדלח זד בקרכז הפסח הלאזו מצוה עצמא

The *Rites* and *Ceremonies* observed by the *Jews* in the eating of this Sacrament, their *Paschal Lamb*, agreed with those general Ceremonies used in their solemn Feasts. They *blessed the cup*, and *blessed the bread*, and *divided* amongst the guests, and *washed the feet* of those that sate at the table, as is shewn in the Chapter of *Feasts*. The particulars in which it differed from other *Feasts*, are delivered in those interrogatories, or questions proposed in way of *Catechism*, by some childe, at the time of eating their *Passeover*, or rather in the answer made unto the child by him that blessed the table. The question was thus; What meaneth this Service? The form of the answer was, (*e*) How different is this night from all other nights, for all other nights we wash but once, in this twice; (thus *Christ* when Supper was ended washed his Disciples feet.) In all other nights we eat either leavened or unleavened bread, in this only unleavened: In other nights, we eat any sort of herbs, in this night bitter herbs: In all other nights we eat and drink either sitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Passeover* was in respect that the *Lord passed over* the houses of their Fathers in *Ægypt*. Secondly, He held up the bitter herbs in his hand, and said; These bitter herbs which we eat, are in respect that the *Ægyptians* made the lives of our *Fathers bitter in Ægypt*. Thirdly, He held up the unleavened bread in his hand, and said, This unleavened bread which we

Maimon. de fermento & Azymo. c. 6. sect. 1.

e *Scalig. de emend. Temp. l. 5. p. 270.*

eat, is in respect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechising* they say is commanded, *Exod.* 12. 26. They called it הגדה *Haggada*, i. *Annunciatio*, the *declaration* or *shewing forth* of the *Passeover*. Hence the *Apostle* borroweth his phrase; *As often as ye shall eat this bread, and drink this cup, ye shall declare*, or *shew forth, the Lord's death*, 1 *Cor.* 11. 26.

Concerning this Lamb they are charged thus; *Upon the tenth of* Abib *every one shall take a Lamb for an house, a male for the first year, without blemish, and this he kept until the fourteenth day of the same month, Exod.* 12. 3. *&c.* The *Lamb*, it was either of *Sheep* or *Goats*. For an *house*: the whole body of the *Israelites* was divided into twelve *Tribes*, the *Tribes* into *Families*, the *Families* into *Houses*: if the *House* were too few for the eating of the *Lamb*, then the next Neighbour joyned with them in the eating thereof. The whole Company was termed φρατρία; in the same sense S. *Mark* useth συμπόσια, and πρασιαὶ. *Mark* the sixth. All these words signifie a *Society*, or *company of guests*, *so many as can sit at the same table*: the latter word properly signifieth, *a bed in a Garden*; and thus in the *Gospel*, the whole multitude sitting on the grass, seem to be compared unto a *Garden*; and their several *societies* or *companies*, unto so many *beds in the Garden*. The number of *Communicants* in this *Paschal society* (*f*) was never less than ten, nor more than twenty. It followeth in the Text, *A male*, to note the masculine and peerless vertue of our *Saviour*, whom it did typically shadow forth. (*g*) *Of the first year*; which phrase they interpret thus, That the Lamb, after it was eight daies old and forward, was

f Joseph de bello Jud. l. c 17.

g Hebraice פו שנת *Filium anni. Sunt qui distinguunt inter Filium anni & Filium anni sui; Filium anni interpretantur, qui annum unum agit, nec minor nec major. Filium verò anni sui, qui est in anno primo, licet eum nondum absolverit. Sed Aben Ezra negat absque Cabala posse sciri quis sit filius anni sui, nam fieri potest, inquit, ut sit Vau additionale sive paragogicum, quale in* היחד *& similibus.*

was allowable to be offered for the *Passeover*, but not before; because it is said, *When a bullock*, or *a sheep, or a goat, is brought forth, then it shall be seven daies under the damm, and from the eighth day, and thence forth, it shall be accepted for an offering made by fire unto the Lord*, *Levit.* 32. 27. And the reason of this Law, some of the *Hebrews* have thought to be, (*h*) because in their opinion nothing in the world was absolutely perfect, until a *Sabbath* had past over it. Moreover if it were an hour elder than a year, it was unlawful, because it is said, *A male of the first year, without blemish*, as well to admonish the *Israelites* of their own personal integrity, as to signifie the absolute perfection of him who was in truth the *Lamb of God*. And this he kept till the *fourteenth day of the same month*. The *Rabbines* (*i*) affirm four causes of this; *First*, because otherwise through the multitude of businesses, at the time of their departure they might forget the *Paschal Lamb*. *Secondly*, that in this four daies space they might have the more certain knowledge of the Lambs perfection. *Thirdly*, that by beholding the Lamb so long before their eyes, they might have the better occasion, in that space, both to recount with themselves *God*'s mercy in their deliverance from *Ægypt*, and also to instruct and *Catechise* their children in that point: for which respect it was a received Tradition amongst the *Jews*, that during the space of these four daies, their Lamb was tied to their bed-posts. *Lastly*, that in this time of Preparation, they might throughly fit and address themselves for the Oblation.

h *Vid. Munster ad Levit* 22.

i *Hospinian. de Orig. fest. cap.* 58

The time when the *Paschal Lamb* was to be slain, was at the *Evening*, *Exod.* 12. 6. Or as the Original

reads, *between the two evenings.* Here *Divines* move the queſtion, what part of the day ſhould be underſtood by this phraſe. Some diſtinguiſh the *two evenings* thus; That there was (k) *Veſpera Solis*, the *Evening of the Sun*, namely, when the body of the Sun ſetteth: and *Veſpera luminis*, *the Evening of the light*, when the beams and ſhining of the *Sun* is alſo gone from off the earth; The ſpace or interim between theſe *two Evenings*, is thought to be one hour, and the third part of an hour; in which ſpace of time, they ſay, the *Paſchal Lamb* was ſlain. (l) Others admit a greater latitude, and diſtinguiſh thus; There is, ſay they, *Veſpera declinationis*, the *Evening of the Sun declining*; and *Veſpera occaſus*, the *Evening of the Sun ſetting*; and their meaning is, that their *Paſſeover* was offered in this inter-mediate time, between noon and night. This latter anſwer ſeemeth moſt agreeable to the truth. Firſt, becauſe by this ſpeech we muſt underſtand a latitude of time, wherein might be offered not only the *Paſſeover*, but the *daily Evening Sacrifice* alſo, for even that likewiſe was commanded, *Inter duas Veſperas*, *between the two evenings*, *Numb* 28. 4. Now this might be offered in the former part of the afternoon. (m) The manner of their ſacrificing, in regard of this time, we find thus regiſtred, if we count the hours according to our uſual cõputations; the *daily ſacrifice of the evening Lamb* was uſually *ſlain* between *two* and *three*, it was *offered* between *three* and *four*: upon the *Paſſeover Eve* it was ſlain between *one* and *two*, it was *offered* about half an hour before *three*; but if their *Paſſeover Eve* hapned to be the ſame with their *Sabbath Eve*, then the daily *Evening Sacrifice* was *ſlain* between *twelve* and *one*, it was *offered* half an hour before *two*; and afterward the *Paſſeover*. Secondly,

k *Aben Ezra, Exod.* 12.

l *R. David. in Radic. hoc etiam colligi poteſt ex Pirke Aboth, c.* 5.

m *Talmud. tract. de paſchate. c.* 1 *in initio.*

condly, this agreeth with the Oblation of the true *Paschal Lamb*; for as the time of his crucifying began in the third hour of the day, with the *daily morning Sacrifice*, *Mark* 15. 25. so it ended at the ninth hour, *Mark* 15. 34. which was the time of their ordinary *Evening sacrifice*; but upon their *Passeover Eve*, it was the time when their *Paschal Lamb was slain*.

Furthermore, the *Lamb was to be eaten with bitter herbs*: the reason of this command is, that thereby they might be moved to thankfulness towards *God*, for their deliverance from the *Egyptian bondage*, in which their lives were made bitter unto them, *Exo.* 1. 14.

These *bitter herbs* they dipt in a certain sauce thick like Mustard, called * *Caroseth* (*n*) which thick sauce (say they) was a memorial of the *day* wherein they wrought in *Ægypt*. (*o*) This is thought of some to be that wherein *Christ* dipt the sop which he gave to *Judas*. Of this sauce the *Hebrews* write thus; (*p*) they used to dip the *unleavened bread* in that sauce *Charoseth*, and to eat, then they dipt the bitter herbs in the *Charoseth*, and did eat them. (*q*) It was made of the Palm-tree brances, or of dry Figs, or Raisins, which they stamped and put Vinegar thereto, and seasoned it, and made it like Clay, and brought it unto the Table in the night of the *Passeover*.

* הרסת

n *Moses Kotsensis fol.* 118.
o *Scalig. de emend. temp. l.* 6. p. 212.
p *Maim. de fermento. c.* 8. *sect.* 7.
q *Maimon. in* המע מצות *c.* 2. *sect.* 11.

The other seven daies following the fourteenth of *Nisan*, were in strictness of speech, a distinct Feast, as is above shewed, namely, *the Feast of unleavened bread*; because in that space of time, (*t*) no *leavened bread* ought to be *found* in their houses, (*s*) Their degrees of *preparation to this Feast* are *four*. 1. *Expurgatio fermenti*, *the cleansing of* all their *houshold stuff* and *vessels*, unto which *leaven* might haply cleave; and this was done two or three daies before the *Passeover*. 2. *Inquisitio fermenti*, the *searching after leaven*, throughout all

r *Hujus moris vestigia quadam sunt reperta in Roman. Flaminc Dialis. A. Gell. noct. Attic. lib.* 10. *c.* 15.
s *Buxtorf. Synag. Judaic. c.* 12. *p.* 317.

the rooms of their houses, even to the mouse-holes; this they did with a waxen candle, and as *Buxtorfius* noteth, upon the night before the *Passeover*: and *Scaliger* delivereth it in other words, to the same purpose, namely, that this search was made, *Ineunte quartadecima usque ad quartam horam post ortum Solis. At the beginning of the fourteenth day, until the fourth hour after the rising of the Sun.* Now the beginning of the fourteenth day was the night going before, for the *Jews* in the computation of their Holy-daies, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti*, *A burning of the leaven*, and this was done from the fourth of the sixth hour, about dinner time; at which time followed the last degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the *cursing of the leaven*, in this form; (*t*) *Let all that leaven, or whatsoever leavened thing is in my power, whether it were seen of me, or not seen, whether cleansed by me or not cleansed, let all that be scattered, destroyed, and accounted as the dust of the earth.*

* *Scalig. de emend. Temp. in prolegom.*

t *Buxtorf. Synag. c. 12. p. 325*

In case any did eat unleavened bread those seven daies, the penalty was, that such a soul should be *cut off from Israel*, *Exod.* 22.15. Which penalty hath amongst Expositors a (*u*) three-fold interpretation. Some understand thereby such a man to be *cut off from his heavenly inheritance*: others, that *God* would *cut off such from the living by an untimely death:* Others, that he should *dye without children*, leaving no posterity behind him; to this purpose their Proverb is, (*x*) *A man childless is lifeless.*

u *Vid. P. Fag. in Exod.* 12.

x *Vid. P. Fag. ib.*

Of these three, the first is most probable in this place, though the same Text may admit the second interpretation in other places of Scripture, as is declared

clared in the Chapter of Circumciſion. Notwithſtanding here let the judicious Reader determine, whether theſe words do not imply, beſides the ſecret actions of God touching the ſoul of ſuch a Delinquent, a direction unto the Church how to deal with parties thus offending, by cenſuring them with Excommunication; which kinde of cenſure elſewhere the Scripture calleth, *A caſting out of the Synagogue*, *John* 16. 2. A ſpeech much like this, *A cutting off from Iſrael.*

Three things may be here demanded. Firſt, who killed the *Paſchal Lamb?* Secondly, where it was killed? Thirdly, where it was eaten? Firſt, it was killed by the *Prieſts*, 2 *Chron.* 35.6. Secondly, it was killed after the firſt time in the *Court of the Temple*, the place which *God* had choſen, *Deut.* 16.6. (y) Thirdly, the owner of the Lamb took it of the *Prieſt*, and did eat it in his own houſe at *Jeruſalem*. *Chriſt with his diſciples kept the Paſſeover in an upper chamber at Jeruſalem.*

(y) *Maimon in Korban. Peſach. c.1. Sect.6.*

It may further be demanded, whether the Paſſeover conſiſted of two ſuppers, one immediately ſucceeding the other? Some affirm it, and their reaſons are theſe: *firſt*, ſay they, the *Paſſeover* was eaten *ſtanding*, but *Chriſt* uſed another geſture. This argument of all other is the weakeſt, for *Chriſt* uſed the geſture of lying on his body, as well in the eating of the *Paſſeover*, as at the conſecration of the *Sacrament*, and the *Jews* generally after the firſt inſtitution, in all their *Paſſeovers*, uſed rather this poſture of their body, than the other of ſtanding, in token of reſt and ſecurity, as appeareth in the *Chapter of Feaſts*. Secondly, they ſay, the *Paſchal Lamb* was wont to be roſted; but in the laſt *Paſſeover* which our *Saviour* celebrated, there was *Jus cui intingebatur panis*, *Broth* into

to eat the *Paſchal Lamb roſted*; yet there was no prohibition to joyn their ordinary ſupper with the eating thereof, and that might admit both: but, as it is ſhewn above, the matter into which the ſop was dipped, was thought to be the ſauce *Charoſeth*. Thirdly, they urge *John* 13.2. That the firſt ſupper was done, when *Chriſt* aroſe and waſhed his Diſciples feet, and after that he gave *Judas* the ſop, which muſt argue a ſecond ſitting down. This foretelling his *Diſciples*, that one of them ſhould betray him, is likewiſe by Saint *Luke* recited after the conſecration of the *Sacrament*. This is the ſtrongeſt argument, and yet not of ſufficient validity, becauſe by a kinde of *Prolepſis*, or anticipation of time, it is not unuſual, in the Scripture, to relate that firſt, which according to the truth of the Hiſtory, ſhould be laſt. Thus *John* 11. mention is made of *Mary* which anointed the *Lord*, yet her anointing of him followeth in the next *Chapter*. And this ſame Hiſtory of betraying *Chriſt*, *Saint Matthew*, and *Saint Mark* recited before the conſecration of the *Sacrament*. Whence the *Jews* have a Proverb, (z) *Non eſſe prius aut poſterius in ſcriptura*; That *firſt*, and *laſt*, muſt not be ſtrictly urged in Scripture. Together with theſe anſwers, conſider how improbable it is, that ten perſons (for ſomtimes they were ſo few) ſhould eat a ſecond ſupper, after they had eaten *A Lamb of the firſt year*, which might be a year old. It is evident alſo, by that of *Barabbas*, that it was a received cuſtom, on the *Paſſeover* to let looſe and enlarge one Priſoner or other. Concerning the reaſon hereof, the conjecture is three-fold. Some think this cuſtome to have been uſed in memory of *Jonathan* the ſon of *Saul*, when the people reſcued him from the hands of his Father. Others ſay that the

z מרקום ומאי חר אין בתורה *Salum. Iarchi. in Gen. 6.*

the reason hereof was, that the Feast might be celebrated with the greater joy and gladness. Others more probably think, it was done in remembrance of their deliverance from the *Ægyptian bondage.*

Again, here is to be observed, that the *Jews* speaking of their *Passeover*, did sometimes speak according to their *civil computation*, wherein they measured their daies from *Sun-rising* to *Sun-rising*: sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serveth for the reconciliation of that, *Numb.* 12. 18. which seemeth to make the fourteenth day of the first month, the first day of unleavened bread. (a) And *Josephus* telleth us that they numbred *eight daies* for that Feast. In like manner the Disciples are said to come unto *Christ* the *first day of unleavened bread*, saying unto him *Where wilt thou, that we prepare for thee to eat the Passeover? Mat.* 26. 17. as if the *first day of unleavened bread*, were before the *Passeover*. All these are true according to the computation of their *civil daies*, though according to the computation of their *Holy-daies*, the *feast of unleavened bread* began the fifteenth day, and continued seven daies only, and the *Passeover* was before the *feast of unleavened bread.*

(a) *Joseph. Antiq. l. 2. cap 5. p. 65.*

In the last place, we must know, that there was permitted a *second Passeover* to those who could not be partakers of the *first*, by reason either of their uncleanness by a dead body, or of their far distance from the place where it was to be offered. This was to be observed in the second month, the fourteenth day thereof, according to all the Ordinances of the first *Passeover*, *Numb.* 9. Touching that permission of a *second Passeover*, to those that were in a journey *far off*: The *Hebrew* of this word *far off* hath extraor-

dinary pricks over it, for ſpecial conſideration. Hereby the Lord might intimate that we Gentiles which were unclean, even dead in treſpaſſes and ſins, and *far off*, *Epheſ.* 2. 13. ſhould be made *nigh* by the blood of *Chriſt*, and ſo partakers of him the *ſecond Paſſeover*. Of this legal Ordinance the *Hebrews* ſay, (*b*) What is this journey *far off?* fifteen miles without the wals of *Jeruſalem*, who ſo is diſtant from *Jeruſalem*, on the fourteenth day of the firſt month, fifteen miles or more, when the Sun riſeth: lo, this is a journey *far off*; if leſs then this, it is not a journey *far off*, for he may come to *Jeruſalem* by after mid-day, though he go on foot, eaſily. The Argument between the *Paſchal Lamb* and *Chriſt* ſtandeth thus.

(*b*) *Maimon. in Korban Peſach cap.* 5. *ſect.* 8, 9.

Chriſt is our Paſſeover, 1 *Cor.* 5.

The Paſchal Lamb was,	Chriſt was,
1 One of the flock.	1 *Perfect man*, John 1.
2 Without blemiſh.	2 *Without ſin.*
3 To be ſacrificed and roaſted.	3 *Suffered and died.*
4 His bones being not broken.	4 *They brake not his legs*, John 19. 33.
5 About the Evening.	5 *In the end of the world*, Heb. 9. 26.
6 Their door-poſts were to be ſprinkled with the blood.	6 *The blood of Chriſt purgeth our conſciences.*
7 That the puniſhing Angel might paſs over them.	7 *That ſin and death might not prevail againſt us.*
8 It was eaten in their ſeveral families.	8 *He is applied by faith.*
9 The whole Lamb.	9 *According to all the Articles of the Creed.*
	10. Without

10. Without Leven.	10. *Without hypocriſie*, 1 Cor. 5.
11. With bitter herbs.	11. *With patience under the Croſs.*
12. In haſte, and in the manner of Travellers.	12. *With an earneſt and longing expectation of life eternal.*
13. Only by the Circumciſed.	13. *Only by the faithful*, 1 Cor. 11.

CHAP. V.

Of their Pentecoſt.

THis Feaſt was called πεντηκοστὴ, *the Pentecoſt*; which word ſignifieth the *fiftieth day*, becauſe it was obſerved upon the *fiftieth day after the ſecond of the Paſſeover*, which was the *ſixteenth of Niſan*. Here in the firſt place we muſt note, that the fourteenth of *Niſan* was τὸ πάσχα, the *Paſſeover*; the *fifteenth*, the *Feaſt of the Paſſeover*: or πρώτη τῶν πάσχα, the *firſt of the Paſſeover*: the ſixteenth was δευτέρα τῶν πάσχα, the *ſecond of the Paſſeover*, or *the morrow after the Paſſeover*, *Levit.* 23. 11. which is all one, as if it had been ſaid, the *morrow after the feaſt of the Paſſeover*; for in thoſe feaſts which conſiſted in many daies, the *firſt* and the *laſt* were termed *Sabbaths*. Now theſe fifty daies were in truth the appointed time of their Harveſt, their Harveſt being bounded, as it were, with two remarkable daies, the one being the *beginning*, the other the *end* thereof: the *beginning* was δευτέρα τῶν πάσχα, the *ſecond of the Paſſeover*; the *end* was πεντηκοστὴ, the *fiftieth day after*, called the *Pentecoſt*. Upon the δευτέρα, then

a Seniores appellabant hunc diem, πρώτην τῶν σαββάτων Lev. 23. 11.

then they offered a (*b*) *sheaf of the same fruits of their harvest*, *Levit.* 23. 10. Upon the *Pentecost*, then they offered *two wave loaves*, *Levit.* 23. 17. the *sheaf* being an Oblation offered in the name of the whole Congregation, whereby all the after fruits throughout the Land were sanctified, (*c*) it being from thence afterward lawful, and not before, to reap the Corn; the *two loaves* being not only an *Eucharistical Oblation*, but also a token of the Harvest finished and ended. In the second place we are to know, that they did count these fifty daies by numbring the *Weeks* from the δευτέρα, whence it was called a *Feast of weeks*. The manner how they counted the *weeks*, was according to the number of the *Sabbaths* following the δευτέρα. Thus the first *Sabbath* following they called δευτερόπρωτον σάββατον, the second, δευτεροδεύτερον, the third, δευτερότριτον, &c. So that (*d*) all the *Weeks* and *Sabbaths* during the time of the *Pentecost*; as the *first*, *second*, *third*, and *fourth*, &c. took their denomination from the δευτέρα, wch observation giveth light to that of S. *Luke*, *Lu.* 16. 1. where there is mention of a *Sabbath* termed δευτερόπρωτον, that is, *the second-first Sabbath*, and by it is meant the *Sabbath next after the sixteenth of Nisan*, which was the δευτέρα. Seeing that these *fifty daies* did measure out the time of their Harvest, it will not be amiss to observe the difference betwixt their Harvest and ours, which chiefly consisted in their anticipation of time; for both the *Canaanites* and the *Ægyptians* began their Harvest about the (*e*) first of *April*, it was quite finished in *May*.

b *Scalig. de emend. temp. l. 6.*

c καὶ τότε λοιπὸν δημοσίᾳ ἔξεστι πᾶσι καὶ ἰδίᾳ θερίζειν, *Joseph. Antiq. l. 3 c. 10.*

d *Scalig. lib. 6. de emend. temp. pag. 260.*

e *Plin. l. 18. c. 18. illud ipsum confirmat Leo Afer testis αὐτόπτης, Descript. afr. lib. cap. 4.*

CHAP.

CHAP. VI.

The Feast of Tabernacles.

THe (*a*) *Greek* word used to express this Festivity, properly signifieth the *making of Tabernacles*: the (*b*) *Hebrew* word, a *Feast of Tabernacles*. The reason of both is, because all the time of this *Feast*, which was full seven daies (from the fifteenth of *Tisri*, until the one and twentieth thereof) the people remained in *Tabernacles* and *Booths* made of boughs, in manner of Arbors and Bowers; yet so, that the first day of those seven, and the last, were after a more special manner to be observed as *holy Convocations*.

a *Jansen. Concord. cap. 73. Item Voliet. in Joan. 7.* σκηνοπηγία, παν πανήγυρις

b חג הסכות *Chag hasuccoth*

Concerning these Booths, the *Jews* write thus; (*d*) They ought to be made in the open Aire, not within doors, or under the shelter of a Tree; they ought not to be covered with cloaths, nor to be made too close with the thickness of the boughs, but with such holes that the Sun and the Stars might be seen thorow them; and the rain likewise descended thorow them. In these they ought to dwel those seven daies, as in their houses; they ought to furnish them with houshold-stuff, to lay under them, & sleep under them; only in rainy weather, then they had liberty to eat and sleep in their houses, until the rain was over-past. Feeble persons also, which could not endure the smell of the earth, were permitted to stay at home. In *Nehemiah*'s time they made their Booths, some upon the roof of their houses (for their houses were made flat above) *Deut.* 22. 8. Some in their

d *Munster. Lexic.* 23.

courts, some in their streets, *Nehem.* 8. 15.

Plutarch making mention of this Festivity, saith, that (*e*) these *Booths* were made principally of Ivy boughs; but the Scripture reckoneth up *four distinct kinds*, *Levit.* 23. 40. which are thought to be, 1. *The Citrine tree.* 2. *The Palm tree.* 3. *The Myrtle tree.* 4. *The Willow of the Brook.* (*f*) The *Rabbines* teach, that every man brought every morning his burden of the boughs of these four Trees, otherwise he fasted that day. And this burden they termed (*g*) *Hosanna*: in allusion unto this the people cutting down branches from the Trees, and strewing them in the way when our *Saviour* did ride into *Jerusalem*, cried, saying, *Hosanna* to the *Son of David*, *Mat.* 21. 9. *Plutarch* scoffing the *Jews*, compares this Feast with that drunken Festival in the honour of *Bacchus*, in which the *Bacchides* ran up and down with certain Javelings in their hands, wrapped about with Ivy, called Θύρσοι, and in this respect he termeth this feast of the *Jews* θυρσοφορίαν, *A bearing about of these Thyrsi.* That feast which the *Athenians* term Εἰσοδίων, was not much unlike.

e *Plutarch Symp. lib. 4. Problem. 5.*

f *P. Fag. levit. 23.*

g *Elias Thisbit.*

Moreover, on the next day after this Feast, they compassed the Altar (*h*) *seven times* with Palm boughs in their hands, in the remembrance of the over-throw of *Jericho*: for which reason, or else because that Palm branches were the chief in the bundle, it was called *Dies Palmarum*, *Palm Feasts.*

h *Hospinian. de Orig. fest. cap. 7. Ir. Munst. in Calendar. p. 150.*

Concerning the reason of this Feast: Some are of opinion, that it was instituted in memory of that protection wch the *Lord* vouchsafed the *Israelites* by the cloud, when they travelled thorow the Wilderness, under the shadow of which they travelled, as under a *safe Booth* or *Tent.* *Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion. Where the *Hebrew*

Hebrew readeth; *That your posterity may know, that I have made the children of Israel to dwell in Booths*, Levit. 23.43. The *Chaldee rendreth* it, *That your posterity may know that I have made the children of Israel to dwel* (i) *in the shadow of clouds.* (k) Others think it was instituted as a solemn thanksgiving unto *God* for their Vintage, which was gathered in at that time of the year; thence it is that they conceive those Psalms of *David*, which are intituled על הגתית *pro torcularibus*, to have been composed for this Feast. Others speak more probably, who assign the cause to be in memory of their fore-fathers *dwelling in Tents and Tabernacles*; the Text is clear, *Levit.* 23.43.

i רמטלת ענגון
k *Theophylact. Johan* 5.

The Sacrifices which were offered these seven daies, are prescribed, *Numb.* 29. from the thirteenth verse to the thirty fourth, where we shall read every day the like Sacrifice, but only with this difference, that upon the first day they offered *thirteen* young bullocks, upon the second *twelve*, upon the third *eleven*, and so forward, ever diminishing the number by one. (l) The reason of which diminution, the *Jews* deliver to be thus: the whole number of bullocks to be offered at this solemnity was *seventy*, according to the languages of the *seventy Nations*, (for whom, as they teach, these sacrifices were performed) signifying thereby, that there should be a diminution of those Nations, until all things were brought under the government of the *Messias*, who was the expectation and Hope of the *Gentiles*.

l *Hospinian. de Orig. hujus fest.*

The two and twentieth of the month *Tisri*, was in truth a distinct feast, as appeareth, *Neh.* 8.18. but yet because this immediately followed the Feast of *Tabernacles*, it hath been alwaies counted the last day of that Feast. And not only the *boughes*, but the

daies

(*m*) *daies* of this whole *feast of Tabernacles* were termed *Hosannoth*, from the usual acclamations of the people, whiles they carried *boughs* up and down. And this eighth day was called *Hosanna Rabba*, the *great Hosanna*, or the *great day of the feast*, *John* 7. 37. (*n*) Upon this day they did read the last Section of the Law, and likewise began the first, lest they might otherwise seem more joyful in ending their Sections, than willing to begin them. (*o*) Upon this day also, by the institution of the Prophet *Haggæus* and *Zachary*, and such like *Prophetical* men, they did with great solemnity and joy, bring great store of water from the River *Shiloah* to the *Temple*; where it being delivered unto the *Priests*, it was poured upon the Altar, together with Wine, and all the people sung that of the *Prophet Esay*, 12. 13. *With joy shall ye draw water out of the Wells of salvation.* Our Saviour is thought to have alluded unto this, in that speech which he used on this very day, *John* 7. 38. *He that believeth in me, out of his belly shall flow rivers of waters of life.*

It is worth our noting also, that whereas God commanded the observation of this Feast on the fifteenth of the seventh month *Tisri*; *Jeroboam*, that he might work in the people a forgetfulness of the true Worship of *God*, appointeth the celebration of a Feast in the eighth month, on the fifteenth day thereof, (*p*) which is thought to be this very feast of *Tabernacles*.

m *Talmud. tract. de festo Tabernaculorum. cap.* הליל *Vid. Tremel. John* 7 37.

n *Buxtorf. in abbreviatūr. p.* 153.

o *Tremel. Joh.* 7. 37. *ex Talmud.*

p *Hospinian. de Orig. hujus fest. p.* 24.

CHAP.

Chap. VII.

Of the Feast of Trumpets, and their New Moons.

For the Understanding of the time when this *Feast* was to be observed, we must note, the moneth *Tisri* was the *seventh moneth*, according to their *sacred Computation*; and therefore it is commanded to be celebrated the first day of the *seventh moneth*, *Levit.* 23. 24. But according to their *civil Computation* it was their *first moneth*, so that this *Feast* may be termed their *New-years day*.

The first day of every moneth had its solemnities. *First*, when they repaired to the *Prophets* for the hearing of the word, as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moon*, nor *Sabbath day*, 2 *Kings* 4. 23. *Secondly*, it was then unlawful to buy and sell: When will the *New Moon* be gone, that we may sell corn? *Amos* 8. 4. *Thirdly*, they had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moons*. First, in respect of their sacrifices; in their *ordinary New Moons* they offered (besides the daily sacrifice) *two Bullocks*, *one Ramme*, *seven Lambs*, *for burnt offerings*; with their meat and drink-offering, and a *Goat for a sin offering*, *Numb.* 28. 11. 15. But at this *New Moon*, which was the beginning of their year, they offered all the foresaid sacrifices, and over and besides them, *one Bullock*, *one Ram*, *and seven Lambs*, *for burntofferings*, and a *Goat for a sin-offering*,

Num. 29. 1, 6. Secondly, in *other New Moons* they blowed no *Trumpets*: In *this* they blowed (*a*) from the *Sun-rising till night*: whence we learn what *New Moon* it is that *David* speaketh of, *Psal.* 81. 3. *Blow the Trumpet in the New Moon, in the time appointed, at our feast day.*

a Shelinden. in verbo שפר

The reason in generall of this blowing, and great *noise of Trumpets*, I take to have been, to make their *New years day* the more remarkable, because from it all their deeds and contracts bore date, and their *Sabbatical years* and *Jubilees* were counted thence: but why it should be made remarkable by the sound of *Trumpets*, or *Cornets*, there are three conjectures.

b P. Fag. Levit. 23.

First, the (*b*) *Hebrews* think it was done in memory of *Isaac* his deliverance, and that they did therefore sound *Rams horns*, because a *Ram* was sacrificed instead of him. *Secondly*, (*c*) *Basil* is of opinion, that the people were hereby put in mind of that day, wherein they received the law in Mount *Sinai* with *blowing of Trumpets*. *Thirdly*, others think it was to put them in remembrance of the *Resurrection*, which shall be with the *sound of Trumpets*; *He shall send his Angels with a great sound of a Trumpet*, *Mat.* 24. 31.

c Basil. in Psal. 80.

d Scalig. de emend. temp. pag. 26. It. pag. 105.

There are (*d*) three things considerable in *New Moons*. First, σύνοδος, the *conjunction of the Moon with the Sun*. *Secondly*, ἐξαύγασμος, the *waxing of the Moon*. Thirdly, σχῆμα μηνοειδές, the *prime of the Moon*; in the first it was *quite dark*; in the second it *did open it self to receive the Sun-beams*: In the last it did appear, *corniculata*, *horned*.

e Hospin. de Orig. fest. c. 4. pa.

15. Eadem ratio tenet etiam in illis mensibus qui constant. 29. diebus.

Because in all these three degrees of the change there was a kind of mutuall participation both of the *Old and New Moon*; (*e*) Hence the *Jews* observe two dayes, namely, *the last of every moneth*, and the *first*

first day of the next following. Now because the *thirtieth* was the last in their longest moneths; Hence *Horace* calleth these *last daies*, *Tricesima Sabbata:* The *first daies* they termed, *Neomenias*, *new Moones.*

For certain reasons the *Jewes* used a kind of change or *translation* of dayes, which *translation*, though it were of use in other moneths also, yet the greatest care was had in translating the beginning of their yeer, or their first day in their moneth *Tisri*; and he that shall dilligently calculate these changes, shall finde that all other *translations* depended on this first.

Translation of dayes was (*f*) threefold. *First*, *Lunary*: *Secondly*, *Politick*; *Thirdly*, *Mixt.* (*f*) Scalig. de emend. temp. l. 2. p. 85.

The reason of *Lunary translation*, was, that they might not observe the feast of the *New Moon*, untill the old were quite over-past. For the understanding of this, note these three rules.

First, the *Hebrews* counted their holy dayes from night to night, beginning at six of the clock; so that from six of the clock the first night, til the next noon, were just eighteen hours.

Secondly, alwayes before the *New Moon*, there is a *conjunction* between the *Sun* and the *Moon*; during this *conjunction* she is called *Luna silens*, by reason of her darkness, and all this time there is a participation of the *new Moon.*

Thirdly, when the conjunction was over-past before noon-tide, namely, in any of those first 18. hours, then the *New Moon* was celebrated the same day. But if it continued but one minute after twelve of the clock at noon, then the feast was *translated* to the day following, because otherwise they should begin their holy day in the time of the old Moon. *Munster. Calend. Heb. p. 45.*

And this tranſlation they noted with this abbreviation יה, that is, 15. becauſe of thoſe 18 *hours* which occaſioned it.

The reaſon of *Politick tranſlation*, was, that two *Sabbaths* or feaſt dayes might not immediatly follow each other, (*h*) becauſe, ſay they, it was unlawfull thoſe two dayes to dreſs meat, or bury the dead, and it was likewiſe inconvenient to keep meat dreſſed, or the dead unburied two dayes. Yet here two exceptions muſt be remembred, when the meeting of two Sabbaths could not be avoided.

h *Munſt. Calen. pag. 139.*

Firſt, when the *Paſſeover*, or the fifteenth day of *Niſan*, fell on *Saturday*; for then the *Pentecoſt* muſt needs fall on *Sunday*.

Secondly, when the *Paſſeover* fell on *Sunday*; for then their *Paſſeover* immediately followed their *weekly Sabbath*.

i *Hſpinian de Orig. feſt. p. 6.*

The firſt (*i*) Authour of this *Politick tranſlation* was a certain chief man amongſt them, named, *Eleazar*, three hundred and fifty yeers before *Chriſt* his *Nativity*.

The ſeveral ſpecies, or kinds, of *Politick tranſlation*, were five. The firſt, אדו *Adu*. The ſecond, בדו *Badu*. The third, גהז *Gahaz*. The fourth, צבד *Zabad*. The fifth, אגו *Agu*. For the underſtanding of theſe abbreviatures, we muſt know that in theſe made words the letters only ſtand for numbers, and are applied to the ſeven dayes of the week, thus, א 1. *Sunday* ב 2. *Munday*. ג 3. *Tueſday*. ד 4. *Wedneſday*. ה 5. *Thurſday*. ו 6. *Friday*. ז 7. *Saturday*: which was the *Jewes Sabbath*.

Their rules touching *Politick tranſlation*, ſtood thus. (*a*) Firſt, that neither their *New yeers day*, which was the firſt of the moneth *Tiſri*; neither their

a *Adu.*

their *Feast of Tabernacles*, which was the fifteenth day of the same moneth, should be celebrated on *Adu*, that is, on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going immediately before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that moneth, would fall on *Friday*, the day going immediately before their *weekly Sabbath*. This instance is onely concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also, by way of consequence, in the *fifteenth day*, which is the *Feast of Tabernacles*, because the fifteenth must always necessarily be of the same day of the week that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

The (*b*) second rule, was, that the *Passeover* should not be observed on *Badu*; that is on *Munday*, *Wednesday*, or *Friday*. [b] *Badu*

The (*c*) third rule, is, that *Pentecost* was not observed on *Gahaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*. [c] *Gahaz.*

The (*d*) fourth rule, is, that the *Feast of Purim*, or *casting lots*, was not observed on *Zabad*, that is, on *Munday*, *Wednesday*, or *Saturday*. [d] *Zabad.*

The (*e*) fifth rule, is, that the *Feast of Expiation* was not observed on *Agu*; that is on *Sunday*, *Tuesday*, or *Friday*. [e] *Agu.*

Mixt translation, is, when both the *Lunary* and the *Politick* meet in the changing of dayes. And the *translation* occasioned by this mixture or meeting of both these two, is twofold. First, *Simple*. And secondly, *Double*.

Simple translation, is when the *Feast* is translated to

the next day following. For examples ſake, If the *Moon* changed after noontide on *Sunday*, here the *Feaſt* muſt be tranſlated, for two reaſons: the firſt is *Lunary*, becauſe the point of the change was after *eighteen houres*; the ſecond, *Politick*, becauſe the rule *Adu* forbids *Sunday* to be kept; notwithſtanding in as much as the very next day, namely *Monday*, was obſerved; I terme this tranſlation *ſimple*. Of this ſort was that tranſlation which they called *Batu tak phat*.

(f) *Batu tak phat.* בטו תקפט *Batu Tak phat*, is a word invented for help of memory; each letter is a numeral, and may be thus reſolved, ב. ט. ו. ת ק פ ט 589. The meaning is, that in the year following *Annum Embolymæum* (wherein one whole moneth was ingrafted) if the point of the change happened upon the ſecond day of the week, that is, *Munday*, not before the fifteenth hour, and the 589. moment, the *Feaſt* of the *New Moon*, was *tranſlated unto Tueſday*. How both the *Lunary* and *Politicke* tranſlation work in this change, read *Scaliger, de emend. temp. lib. 2. pag. 87.*

Double Tranſlation, is when the *Feaſt* is tranſlated not to the next, but to ſome further day; as if the firſt day of the moneth *Tiſri* ſhould happen upon *Saturday*; here if the Moon hath not overpaſt her conjunction before the afternoon, *Lunary tranſlation* removeth this *Feaſt* till *Sunday*, becauſe of יה that is, the *eighteen hours*: *Politick tranſlation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbiding *Sunday*. of this ſort is *Gatrad*.

גטרד *Gatrad*, is a made word, each letter is a numeral, and it may be thus reſolved, ג. ט. ר. ד 204. The meaning thereof is thus: In their common year (when a whole moneth is not inſerted) if the point of the change happen upon the *third day* of the week, that

that is, *Tuesday*, not before the ninth hour, and the 204. moment of an hour, then the *New Moon* shall be translated to *Thursday*.

Note in the last place, (*k*) that 1080. *moments* make an *hour*. k *Munst. Calend pag.* 45.

The *Feast of Tabernacles* was observed in the moneth *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passeover* was observed in the moneth *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reason why the *Passeover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus; All the *After translation* depended upon the *first translation* of the *first New Moon in Tisri*; but that could not be so changed, as to prevent all concurrence of two *Feasts*; and thus to have their *Passeover* sometimes to follow their *Sabbath*, they thought the most convenientest ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of *Feasts*, it serveth partly to open the customes of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passeover*. The *Greek Church* holds, that he kept a *Passeover* by himselfe with his *Disciples*, on the thirteenth day of the moneth, when *unleavened bread* was not yet to be used; and thence they do both use and urge a necessity (*m*) of *leavened bread in the Lords Supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelicall History*. Secondly, because it plainly maketh *Christ* to be a transgressor, *Epiph. l. 2. Tom. 1. cap. 51 p. 147.* m *Usũ fermentati panis in cœna dominica Ecclesia Romana olim non damnavit Casaubon. exercit. 16 p.* 445.

greſſor, not a fulfiller of the Law. (*n*) Others ſay, that becauſe that year their *Paſſeover* fell on *Friday*, hence the *Feaſt was* tranſlated unto *Saturday* by the rule *Badu*. Their inference is, that *Chriſt* kept the fourteenth day of the moneth, which was *Friday*, and the *Jewes* kept *Saturday*. He kept Gods command, they the *tradition of the Elders*. (*o*) Laſtly, others more probably hold, that both *Chriſt* and the *Jewes* did eat the *Paſſeover* the ſame day and hour, namely, on *Friday*, or the fourteenth day of the moneth, if we count the beginning of *Friday* according to the manner of the *Jewes*, from ſix a clock at night on *Thurſday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the *preparation of the Sabbath* began, he was buried; *There laid they Jeſus, becauſe of the Jewes preparation, John* 19.24.

n *Munſter. in. Mat. cap.* 26

o *Joſeph. Scalig. de emend. temp. lib.* 6 *p.* 16.

For reconciling the *Evangeliſts* in this point, we muſt note theſe particulars, which are more at large proved in the *Chapter of the Paſſeover*. 1. The *fourteenth* day of the moneth, on which the *Paſchal Lamb* was eaten, was called *the firſt day of unleavened bread*; the *Feaſt of unleavened bread drew* near, which is called the *Paſſeover*, *Luke* 22.1.

The *fourteenth* day was not holy, but the *fifteenth* was. In the *fourteenth* day of the firſt month is the *Paſſeover* of the *Lord*, and in the *fifteenth* day of this moneth, is the *Feaſt*, *Numb*.28.16.17. Some of them thought, becauſe *Judas* had the *bag*, that *Jeſus* had ſaid unto him, Buy thoſe things that we have need of againſt the *Feaſt*, *John* 13.29.

The *Sheep and Bullocks* offered upon this day, are called the *Paſſeover*, *Deut*.16.2. And of this we are to underſtand Saint *John*, *Joh*.18.28. They themſelves went not into the common Hall, leſt they ſhould be defiled,

defiled, but that they might eat the *Passeover*. So that this eating of the *Passeover* is not understood of the *Paschal Lamb*. But some may question how they should have been defiled by entring into the common hall? The answer is, that upon (*p*) *Holy day eves*, which they termed *days of preparation*, they held it unlawful for their *Judges to sit on life and death*. Hence it is, that they brought *Jesus* to *Pilate* the *Roman Deputy*. *Secondly*, they withdrew themselves out of the common hall. *Thirdly*, for this reason they said, *It is not lawful for us to put any man to death*, *John* 18.31. (*q*) that is, upon this, or such like day; for though their high Court of *Sanedrim* were put down at this time, yet all power in cases of life and death was not taken from them, as is implyed in the words following. It was that the word of *Jesus* might be fulfilled, which he spake signifying what death he should die, *Vers.* 32 Which text intimateth, that that unlawfulness was urged by the special providence of God, that he might be *crucified*, being judged by *Pilate*: for if the *Jews* had judged, they used no such kind of death towards malefactors. Again, *Stephen* was condemned by them to be stoned, *Acts* 7. And they complained before *Felix*, that when they were about to proceed against *Paul* according to their own Law, the chiefe Captain *Lysias* with violence took him out of their hands, *Acts* 24. Which argueth, that all power in causes capital was not taken from them: But of this see the *Chapter of their capital punishments*.

p בין רוח נפשות דוני לא שוב שבתולא ערב יום טוב. *Moses ben Maimon. li ult. Iad. c. Sanedrin. Sect.* 11.

q *August. tract.* 114. *in Joan. Ita hunc locum exponunt etiam Cyril. lib.* 12 *in Joan. c.* 6. *Chrys. hom.* 12 *in Joan. Beda in cap.* 18. *Joan.*

Chap. VIII.

The Feast of Expiation.

Upon the tenth day of the moneth *Tisri*, answering to *September* with us, the *Feast of Expiation* was commanded to be celebrated, *Levit.* 13. It was called the *Feast of Expiation*, because the *High-Priest* did then confess unto *God*, both his own sins, and the sins of the people; and by the performance of certain Rites and Ceremonies expiate them, and make an atonement unto *God* for them.

The *Ceremonies* at this time to be performed, concerned either the *People and the Priest*, or the *Priest alone*. Those which concerned the *People and the Priest*, consisted in the afflicting of their souls by *fasting*. Whence this Feast was also called (*a*) *Dies Jejunij*, *the Fasting Day*, *Jer.* 36. 6. Which serveth for the understanding of that, *Acts* 27. 9. *Sailing was now dangerous, because the Feast was already past*; that is, the *Feast of Expiation* was now past, and Winter was at hand.

a *Joseph. de bel. Jud. pag.* 43.

Those *Ceremonies* which concerned the *Priest alone*, were two; *First*, then the *High-Priest* entred into the *Holiest of Holies*, which was peculiar unto this day. *Secondly*, he being about to sacrifice for himself and his house, he took unto him a *young Bullock for a sin-offering, and a Ram for a burnt offering*, putting on his *Priestly* Robes: after he had washed himself in water, he took of the Congregation *two he-goats for a sin-offering, and a Ram for a burnt-offering*. The *two he goats* he presented before the *Lord* at the door of the *Tabernacle*, casting lots which of them should

should be sacrificed, which let *scape alive*. This last was termed the *scape Goat*, because the other being slain, this was sent *alive* into the wilderness. The Greek Interpreters call this Goat ἀποπομπαῖον, *Malorum depulsorem*, *A defender from evils*; which name the Heathens applyed to their *Tutelar Gods*. They intimated, that when the *scape Goat* carried away the *sins* of the people into the wilderness, he likewise carried away all those *evils*, which belonged unto those sins. And for the securing the people in this point, the *Lord* commanded the *High-Priest* to confess in the name of all the people, and to disburden the sinnes of the whole Congregation upon the head of the *scape Goat*. The form of *Confession*, according to the relation of the *Hebrew Doctors*, was this: (c) *O Lord, thy people, the house of Israel, they have sinned, they have done wickedly, they have transgressed before thee; I beseech thee now, O Lord, pardon the sins, iniquities, and transgressions, with which the people, the house of Israel have sinned, done wickedly, and transgressed before thee, as it is written in the Law of thy servant* Moses: *that in that day he shall make atonement for you, that he might cleanse you, and that you might be clean from all your iniquities before the Lord.*

עזאזל Gnazazal, ex עז Gnez, capra. & אזל Azal, abiit. R. D. Kimchi in Radio.

(c) P. Fag. Lev. 16.

The *modern Jews* now (because there can be no proper sacrifice, the *Temple* of *Jerusalem* being destroyed) the men they take a *white Cock* on this day, the women a *Hen*. (d) This *Cock*, they swing three times about the *Priests* head, saying, *Gallus Gallinaceus hic commutatio erit pro me*; that is, *This Cock shall be a propitiation for me*. After that they kill the *Cock*, acknowledging themselves worthy of death; and then they cast the intrals upon the top of the house, that some Raven or Crow might carry both them,

(d) Buxterf. Synagog cap. 20.

and together with them, their sins into the wildernesse. And lest they might seem to be mad without reason, they assigne the cause why they make choice of a *Cock*, at this time, to be this. This word * *Gebher* in the holy language signifieth a man, in their *Talmud* it signifieth a Cock. Now, say they, the justice of *God* requires, that as *Gebher* sinned, so *Gebher* should make satisfaction. From this *Feast of Expiation* it is probable, that the *Grecians* used a yearly *Expiation* of their Cities, which was performed on this manner: Certain condemned persons were brought forth with Garlands upon their heads, in manner of sacrifices; these they would tumble from some steep place into the Sea, offering them up to *Neptune*, (e) using this form of words, περίψημα ἡμῶν γενοῦ, *Sis pro nobis peripsema: Be thou a Reconciliation or Propitiation for us.* The like kinde of Expiation was used among them in time of any Pestilence, or contagious infection; for removal of such diseases, they then sacrificed certain men unto their *Gods*, * such men they termed καθάρματα. These two words are used by the *Apostle*, 1 *Cor.* 4. 13. and they are translated *filth and off-scouring*: we are made as the *filth of the world, and as the off-scouring of all things.* The words signifie properly the *filth or dirt scraped off mens shoes*, or from the *pavement of the ground*: But in (f) *Budæus* his opinion, the *Apostle* had allusion unto those kinds of Expiations in use among the *Heathens*. As if he had said, We are as despicable and as odious in the sight of the people, as much loaded with the revilings and cursings of the multitude, as those condemned persons, who were offered up by way of publick Expiation.

* גבר

e *Suidas in voce* περίψημα.

* καθάρματα ἐλέγοντο οἱ ἐπὶ καθάρσει λιμοῦ τινὸς, ἢ τινὸς ἑτέρας νόσου θυόμενοι τοῖς θεοῖς, *Vetus Scholiast. in Aristophan. Plut. pag.* 48.

f *Budæus annot. reliq. in Pandect. De pœnis, p.* 334.

Now

Now seeing at this Feast principally the *High-Priest* was a *Type of Christ*, it will not be amiss to note the agreement between the *Type* and the *Truth*.

Aaron.	Christ.
1. The *High-Priest* went into the *Holiest of all*, Levit.16.3.	1. *Christ* our *High Priest* went into the *Holy place*, namely, the Heavens, *Heb.*9.12.
2. He went once a year, *Exod.*30.10.	2. He entred once, *Hebr.* 9.12.
3. He with the blood of Goats and Calves, *Heb.* 9.12	3. He by his own blood, *Heb.*9.12.
4. He alone, *Heb.*9.	4. He alone hath troden the wine-presse, *Isay* 63. 3.
5. He clothed with his Priestly Robes, *Lev.*16 4.	5. He ordained and sealed to this Office, by his Father from all eternity.
6. He took two Goats, *Levit.*16.	6. He took *two natures*: the *impassibility of his God-head* was shadowed by the *Scape goat*: his *sufferings in his Man-hood*, by the *Goat that was sacrificed*, *Theod. Qu.*12. *in Lev.*
7. The *Goat* did bear the peoples iniquities.	7. *Christ* was made sin for us, 2 *Cor.*5.22.

CHAP. IX.

The Sabbatical year, or Seventh years reſt.

AS every ſeventh day was a *Sabbath day*, ſo every ſeventh year was a *Sabbatical year*, *Levit.* 25. And as the *Sabbath day* ſignified that they themſelves were the *Lords*, and therefore they abſtained from their own work to do the *Lords*: So the *Sabbatical year* was to ſignifie, that both they and their land was the *Lords*.

The obſervation of this Feaſt conſiſted chiefly in two things. *Firſt*, in the not tilling or manuring of their ground, whence it was called (*a*) *Scabbath Haarets*, the *Sabbath of the Land*, *Levit.* 25. 6. *Secondly*, in the Creditors diſcharging their debtors, and releaſing their debts, and thence it was called (*b*) *Shemita laihova*, *The Lords releaſe*, *Deut.* 15. 2.

(a) חבת הארץ

(b) שמוטה ליהוה

Seeing they were that year forbid to till their ground, here a queſtion might be made what they ſhould eat in the time of this intermiſſion?

Anſw. *I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years*, *Levit.* 25. 20, 21. ſaith the Lord.

Seing every ſeventh year, debts according to Gods command were to be remitted, ſome might demand whether this might not much endammage their eſtates if they did lend? or harden their hearts, not to lend?

Anſw. It could not endammage their eſtates, for it is a moſt infallible *Maxime*: *No man is a loſer by ſer-*

ving

ving God. Whence the *Hebrews* themſelves interpret this to be rather *Mandatum probationis*, *A command of triall*, ſuch as *Abrahams* offering up of *Iſaac* was, which *God* commanded, not intending that he ſhould be ſacrificed, but that *Abrahams* love might be tried; rather than *Mandatum obedientiæ*, *A command of obedience.* To this purpoſe ſpeaketh *Aben Ezra*, interpreting theſe words, *Save when there ſhall be no poor among you*, *Deut.* 15. 4. (*c*) That is, ſaith he, as if the *Lord* had ſaid, *Know that that which I have commanded thee, that thou ſhouldeſt not exact of thy Brother, will be needleſs. If all Iſrael, or the greater part obey the voice of God, then there ſhall be no poor amongſt you, to whom it ſhall be needful for thee to lend; yea all of you ſhall be able to lend to many Nations.*

c *Aben Ezra. Deut.* 15. 4.

The Reaſons why this Feaſt was inſtituted, are thought to be, *Firſt*, to teach the people to depend upon *Gods* providence by faith; for though the owner of the field might gather, even on that year, for the maintenance of himſelf and his family, *Levit.* 25. 6. yet he was neither to ſow his field, thereby to make his harveſt the greater; nor to hedge his field, or lock up his Corn-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equall in every place. *Secondly*, they were hereby put in mind of that happy eſtate which *Adam* enjoyed in his innocency, when the earth brought forth her increaſe without manuring. *Laſtly*, it ſhadowed forth that *everlaſting Sabbath* which we expect in the heavens. (*d*) And ſome conjecture this to be the ground of *Rabbi Elias* his opinion, (*e*) that the *world ſhould continue for ſix thouſand years, but the ſeventh thouſand ſhould be the great Sabbatical year.* The ſix thouſand years anſwered the ſix working

d *Vid. Hoſpin. de orig. hujus feſti.*

e *Talmud. in Sanedrin c. Hist*

working dayes of the week, the ſeventh anſwered our Sabbath, according to that, A thouſand years are but as one day with the Lord, 2 *Pet.* 3. 8. *Elias* his words are theſe; *Six thouſand years the world ſhall be, and again it ſhall be deſtroyed:* (f) *Two thouſand ſhall be void, two thouſand under the Law, and two thouſand under the Meſſias.* The ſubſtance of this prophecy howſoever we reject it as too curious, yet ſeeing that a *Jew* ſpake it, it may ſerve to prove againſt them; Firſt, That the *Meſſias* is already come: Secondly, That *Moſes* his Law ceaſed at his coming.

אאלפי תותו ב אלפיתורה ב אלפי ימיות המשיה

Duo millia inanitatis, duo millia dierum Meſſiæ, Talmud. in Sanedrin. c. Helec.

CHAP. X.

Of their Jubilee.

THis is the laſt Feſtival which *God* commanded the *Jews*; it was celebrated every *fiftieth year.* It is commanded, *Lev.* 25. 8. Thou ſhalt number ſeven *Sabbaths* of years unto thee, *&c.* The *Engliſh* word *Jubilee* is derived from the *Hebrew* יובל *Jobel*, ſignifying a *Ram*; it ſignifieth a *Rams horn.* Seven *Prieſts* ſhall bear before the *Ark* ſeven *Trumpets of Rams horns*, *Joſh.* 6. 4. Where the word *Jobelim* is uſed, and is expounded by the *Ghaldee Paraphraſt*, *Rams horns.* *Marbachius* is of opinion, that this year was called their *Jubilee*, from (c) *Jubal*, the firſt inventer of muſical inſtruments, of whom we read, *Gen.* 4. 21. *Jubal was the Father of all ſuch as handle the Harp and Organ*: Other Authors deliver other reaſons of the name; but it is moſt probable that this year was termed the year of *Jubilee* from *Jobelim*, the *Rams horns* then ſounded. There were five main uſes of this Feaſt.

c *Marbach. in Levit.* 25.

Firſt,

First, for the general releaſe of Servants. *Secondly*, for the reſtoring of Lands and Tenements unto their firſt Owners, who formerly ſold them. *Thirdly*, hereby a true diſtinction of their Tribes was preſerved, becauſe Lands returned unto their Owners in their proper Tribe, and Servants to their own *Families.* (d) *Fourthly*, ſome are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Luſtra*; the *Chriſtians* by their *Indictions*: So the *Jews* by their *Jubilees.* Laſtly, it did myſtically ſhadow forth that ſpiritual *Jubilee*, which *Chriſtians* enjoy under *Chriſt*, by whoſe blood we have not only a re-entry into the *Kingdom of Heaven*, which we had formerly forfeited by our ſins (and this was haply ſignified by the *Iſraelites* re-entry upon their Lands formerly ſold) but alſo the *ſound of the Goſpel*, which was in this Feaſt typed out unto us by the *noiſe of the Trumpets*, is gone thorow-out the world. And thus the *Lord God hath blown the Trumpet*, as *Zacharies* phraſe is, *Zachary* 9.14. But neither this releaſe of Servants, nor reſtoring of Lands, was (e) untill the tenth day of the firſt moneth *Tiſri*, at which time it was proclaimed by the ſound of Trumpets, or Rams horns; the nine firſt dayes of this moneth the Servants feaſted and made merry, and wore Garlands, in token of their liberty approaching.

d *Hoſpinian. de Orig. feſt. c. 9.*

e *Moſes Ægyptius in halacha Schemit. Veiobel. c. 10.*

CHAP. XI.

The Feast of Purim, and the Feast of Consecration or Dedication.

PUr is a *Persian* word, and signifieth a lot, whence this *Feast of lots* is called *Purim*, (*i*) κληρωτίδια, *A Lottery*: it began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Ester.* 9. 21. It was instituted by *Mordecai*, in remembrance of the *Jews* delivery from *Haman*, before whom lots were cast day by day, and moneth by moneth, for the destruction of them. In these two dayes they read the History of *Hester*, in their *Synagogues*; and as often as they hear mention of *Haman* (*a*) they do with their fists & hammers beat upon the benches and boords, as if they did knock upon *Hamans* head.

a *Hospin. de fest. fol.* 33. *ex Antonio Margarita in li. de ceremoniis Judæorum.*

The *Feast of Dedication* is termed in the *New Testament*, Εγκαινια (*b*) a *Feast* wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some *new* and holy use. We shall read of many *things consecrated* in the *Old Testament*; The *Tabernacle*, the *Temple*, *Priests*, *Altars*, *Vessels* and *Garments*: but there was no anniversary or yearly solemnity appointed to be observed in remembrance of their *Consecration*. The *Consecration* therefore which we now speak of, being a yearly Festival, was the *Consecration of the Altar appointed by Judas Maccabeus* to be observed from year to year, for the space of eight dayes, from the five and twentieth of the moneth *Casleu*, which answereth in part to

b Ἐγκαίνια ἑορτὴ καθ' ὃν ἐκαινισθήτι. *Suidas.*

to our *December*, 1 *Macchab.* 4.59. Of this Saint *John* speaketh; and as he mentioneth our *Saviours* presence there, so he intimateth the time to be about *December*. *It was at Jerusalem the feast of the Dedication, and it was winter*, John 10.22, *&c.*

The reason of this Feast was in remembrance of that great mercy which God shewed unto his people, in delivering them from the tyranny of *Antiochus*; & the *Idolatry* which he had forced upon them, setting up the *Idol of Jupiter* in the *Temple of God*, and abolishing the true worship of *God*.

These two *Feasts* are of *humane institution*, and others might be added unto them; but little is to be added, or nothing at all, to that which is delivered concerning them, in the places of Scripture where they are mentioned.

THE FOURTH BOOK, Of their Idolatry.

CHAP. I.

The beginnings of Idolatry.

THE Infiniteneſſe of *Gods* Majeſty farre tranſcendeth the Capacity of created Natures; and if we conſult not with *Gods* own *Oracles*, though the ſenſe of a *Deity* may be imprinted even in an *Atheiſts* heart, yet ſo far ſhall he be from all right underſtanding of *God*, that he will adore the *creature* in ſtead of the *Creator*; and when he hath multiplied the number of his *gods*, according to the number of the Starres in Heaven, and creeping things on earth, yet ſtill his heart will be doubtful, whether he hath worſhipped the true *God*, nay, whether the true God be not utterly unknown. For this reaſon the mariners in *Jonahs* ſhip cried every man unto his *god*, *Jonah* 1. 5. Every man to his *own God*: and leſt they might all miſtake the *true God*, they awaken *Jonah* to call upon *his God*. This (*a*) uncertainty attending

(*a*) *Serv. in Georgic. lib. 1.*

Idolatry

Idolatry, caused the *Heathens* to close their petitions with that general, *Dii deæque omnes*. (*b*) The *Arabians* perceiving the insufficiency of their *known gods*, dedicated their Altars, *Ignoto Deo*, *To the unknown God*. At *Athens*, Saint *Paul* found an Altar with the same inscription, *Acts* 17. 23. Hence other neighbour Countries were wont to swear (*c*) *by him that was unknown at Athens*. From this doubt and distrust among the *Athenians*, what *God* was? and who he was; sprang another uncertainty amongst them, as dangerous as the other, dividing and sharing that undividable unity of the *Godhead*, between I know not what compeers and equals, so that they had other Altars mentioning a plurality of gods: (*d*) the inscription being θεῶν ἀγνώστων, *The Altar of the unknown Gods*; yea the compleat and intire inscription of that Altar which Saint *Paul* saw, is thought to have been thus, (*e*) *To the gods of Asia, Europe, and Africa, to the unknown and strange God*. Which observation implieth their practise to have symbolized with other *Heathens* in that forementioned closure; *Dii Deæque omnes, O all ye Gods and Goddesses help*. This distrust I think to be the chief reason why they worshipped the *unknown God*; though I deny not but the Altars might bear this Title, to conceal the name of their *Tutelar God*; unto whose protection they had committed themselves, (*f*) because the *Heathen* people generally conceited, that if the *gods* name, to whom they dedicated a City, were known, then the enemies might by some magical incantation or charm, call him forth, and cause him to forsake the City: For the better preventing of which manner of evocations, the *Tyrians*, the *Lacedemonians*, and other (*g*) nations fettered and chained their *gods*, that they might

b *Gyrald. Syntagm.* 17.

c Νὴ τὸν ἐν Ἀθήναις ἄγνωστον. *Lucian. in Philopatride.*

d *Pausanias in Atticis.*

e Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης, θεῷ ἀγνώστῳ καὶ ξένῳ *Theophyl. in Act. Apost.* 17. 23. *Hieron. Tit.* 1. 12.

f *Alex. ab Alex. lib.* 6. *cap.* 4. *Tygael. in Iliad. locum.*

g *Macrob. Saturnal.* 3. *cap.* 9.

might not depart. Again, it might be done in imitation of the *Jews*, who about the time of our *Saviour* his Incarnation, held it unlawful to pronounce that essential name of God, *Jehovah*, and in stead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy Name among the *Heathens*, who had learned from that Name to denominate their *Idols* (*h*) *Jove* Ιαω' *Jaoth*, Ιαώια, &c. Hence afterward the forbearing the Name became superstitious, and so far prevailed, that they corrupted the Text for the defence thereof, *Exo.* 3. 15. This is my name לעולם *legnolam*, *for ever*: (*i*) they read לעלם *legnalem*, *to be concealed*. Though I deny not but that name was alwayes in some sence ineffable: namely, as (*k*) *Pliny* saith, the names of the *African* people and Towns were ineffable, that is, such as other languages could not express without circumlocutions.

h *Vid. Macrob. Satur. l. 1. c. 18. It. Irenæum, lib. 2. cap. ult. Item. Origen. contra Celsum. l. 6. fol. 76. col. 3.*

i *Vid. P. Galatin lib. 2. ca. 10.*

k *Plin. in Proœm. lib. 5. Hist. Natur.*

As those forementioned *Idolatrous* names were nothing else but so many depravations of the name *Jehovah*: so the Original of many other ensuing kindes of *Idolatry* proceeded at first from a misconstruction of Scripture. They have learned by tradition, that the Sun, Moon, and Starres, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights of Heaven, and worshipped them as *gods*. Afterward corruption prevailing, their *Apotheosis*, or *god-making Ceremonies*, were extended to sublunary creatures, partly as *Symbola*, or representative signes of those greater and more glorious lights; for this reason the *Caldeans* wo ship *fire*: איר, and *Ur*, of the *Caldeans*, mentioned

ned, *Gen.* 11. which signifieth *fire* or light, is thought to be the very *god* of the *Chaldeans*, though in that place the name *Ur* be applied to some chief City, from the name of the Idol. Yea, the *god of Nahor*, *Gen.* 31. 53. is thought to be no other; partly also the inferiour creatures were canonized for *gods*, in way of thankfulnesse for the benefits received from them, for which reason the *sea*, the *winds*, the *air*, the *earth*, and *fruits* of the earth, *became deified*. At last, *well deserving men*, nay, *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onions*, were reputed *gods*.

CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal, The Tabernacle of Moloch, Chiun, Remphan, Horses consecrated to the Sun, Thamuz.

OF the *Idol Moloch* we read in divers places of Scripture, 1 *King.* 11. 2 *King.* 23. 10. *Leviticus* 18. 21. He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the reputed *god*, not onely of the *Ammonites*, but of the (*n*) *Moabites* also. He had his name from מלך *Malac*, signifying to rule or reign. The Seventy *Elders* translate him, ἄρχων, βασιλεύς, a *Prince*, or *King*. Such *King-Idols* were *Adram-melech*, and *Anam-melech*, the *gods* of *Sepharvaim*, unto whom that people burnt their Children in the fire.

(*n*) *Moabites* n *Lorin. in Act. 7. ex Oecumen.*

I take *Moloch* and *Baal* to be one and the same *Idol*, they were both names of supremacy and rule, בעל *Baal* signifieth a *Lord* or *Master*. And מלך *Molech*, a

King

King or *Prince*. They had both the same manner of sacrifice, they burnt their Sons for burnt-offerings unto *Baal* likewise, *Jer.* 19. 5. yea they built the high places of *Baal*, which are in the valley of *Benhinnom*, to cause their Sonnes and their Daughters to passe thorow the fire unto *Moloch*, *Jerem.* 32. 35. In which Text the place of sacrifice is noted to be one and the same, common to both Idols, and *Moloch* put in the end of the verse, to explain *Baal*, in the beginning thereof.

Some think them to be different, because the (*b*) *Planet Jupiter* was worshipped under the name of *Baal*; but the *Planet Saturn* is probably thought to have been worshipped under the name of *Moloch*. If we diligently observe Histories, we shall find such a *confusion of the Planets*, that the *Sun*, as it was sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called (*c*) *Jupiter*, sometimes (*d*) *Saturn*; and concerning *Baal* this is evident: hence *Jupiter* was called by the *Phœnicians*, *Baal-samen*, which name is derived from the *Hebrew*, and soundeth as much as *Jupiter Olympicus*, *the Lord of Heaven*: For *Baal* signifieth *Lord*, and *Shamain*, *Heaven*. And what is this *Lord of Heaven* in the theology of the *Heathens*, other then the *Sun*? who may as well be styled the *King of Heaven*, as the *Moone the Queene*. Yea, *Sanchoniatho*, as *Eusebius* in the forequoted place relates him, taketh all these three for one, namely, the *Sun*, *Jupiter*, and *Baal-samen*.

Concerning *Saturn*, it is apparent that the *Sunne* was worshipped under his name; But I finde some Expositors to iterpret *Moloch* to be (*e*) *Mercury*, others *Mars*: these are but few, and the grounds weak. It is therefore more generally & more probably thought that

b *August. super judic. qu* 10. *Videsis Eusebium de præpar. lib.* 1. *cap.* 7.

c *Plato apud Macrob. Satur. li.* 1. *cap.* 23. *ubi mendosè citatur è Timæo Platonis, quod est in Phædro.*

d *Assyrios Saturnum* (*quem & Solem dicunt*) *Iunonemq; coluisse constat. Servius in Æneid.* 1.

e מלך, *Molech dici volunt quasi* מלאך *Malach*, (1) *Angelus, Nuncius. Proinde interpretantur Molech Mercurium Deorum nunciũ R. Levi. Levi.* 18. 21.

that he was *Saturn*, becauſe as to *Moloch*, ſoto *Saturn*, the *Heathen* people did ſacrifice their (e) *Sons* and *Daughters*. Secondly, *Saturns* Image differed not much from *Moloch's*. Of *Saturns* thus we read, (f) *It was made of Braſs, wonderful for its greatneſs, whoſe hands reaching towards the earth, were ſo hollow (ready to claſpe) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire.* You ſhall read in a manner the ſame deſciption of *Moloch*. *Jalkut* commenting on *Jeremy*, writeth thus; (g) *Though all other houſes of Idolatry were in Jeruſalem, yet* Moloch *was without Jeruſalem, in a place a part. How was he made? He was an Image of Braſſe; He had ſeven Chappels, and he was placed before them, having the face of a Bullock, and hands ſpread abroad, like a man that openeth his hands to receive ſomewhat from an other: and they ſet it on fire within, for it was hollow: and every man ſeverally entred, according to his offering. After what manner? Whoſoever offered a Fowl, went into the firſt Chappel; he that offered a Sheep, into the ſecond; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the ſixth; and whoſoever offered his Son, into the ſeventh.* Thus *Moloch* and *Saturn* agree: *Firſt*, in their ſacrifice: *Secondly*, in the form of their Images. Now theſe *ſeven chappels* built for *Moloch*, may well reſemble thoſe (k) *ſeven gates* with which the *Perſians* honored the *Sun*; and as the *ſeven gates* did, ſo might the *ſeven chappells* myſtically expreſſe the *ſeven planets*, whereof the *Sun* was *Moloch*, i. *the King and Prince*. When they ſacrificed their ſonnes unto this *Idol*, they did beat upon *Tabrets and Drummes*, that the cry of the child might not be heard by the father. Thereupon was the place called תפת *Tophet*, from תף ſignifying a *Drumme*, as likewiſe from the cry of the chil-

e *Macrob. Saturn. lib. 1. c. 7.*
f *Euſeb de præpar. lib. 4 ca. 7.*
g *Jalkut Jer. 7. fol. 97. colum. 1.*
k *Orig contra Celſum, lib. 6. fo. 74. col. 4. It. Gyrald in Deorum Syntag 7. pag. 229.*

dren, it was called *Gehenna*, גיא signifying a valley, and גהם roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth.* 5. 22. had its original from this fire, wherewith the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect onely unto this fire, though by the bitter cries and ejulations of poor infants, the restless torments in Hell might be shadowed, yet the perpetuity and everlastingnesse of hellish pains I take to be signified herein, by allusion unto that (*l*) other fire, kept continually burning for the consuming of dead carcasses, and the filth brought out of *Jerusalem*. For *Gehenna* was reputed a contemptible place without the City, in the which they burnt, by means of a fire continually preserved there, the carcasses, filth, and garbidge of the City. The (*m*) *Cabalists* treating of *Gehenna*, in this metaphorical sence, as it is applied to the pains of hell, do distinguish of it, saying, That there is *Gehenna superior*, and *inferior*: by the first they understand *bodily torments inflicted upon the bodies of sinners in this world*: By the second they understand the *pains of the soul in the world to come* (*n*). They say likewise that there are *Septem Gehennæ mansiones*, *Seven degrees or mansion places of Gehenna*. 1. *Infernus*. 2. *Perditio*. 3. *Profundum*. 4 *Taciturnitas*. 5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra sitiens*. Of these *seven receptacles*, he that will mispend his time may read according to the quotation.

l D *Kimchi. Psal* 27. 13.

m *Capnio de Cabala*, p. 644

n *P. Palatinus lib.* 12, *cap.* 6.

It is much controversed among Expositors, whether the children in this sacrifice were *burnt in the fire*, or onely *initiated and consecrated to Moloch*, *passing in the middest of two fires in sign of their consecration*? It is probable, that both were in use. *First*, *the* Scrip-

ture

ture ſpeaketh of both. *Secondly*, the *Hebrew Doctors* ſhew the manner of both. That they were *Burnt*, *Jalkut* expreſly teacheth, and with him (*o*) others accord, ſaying, *That Molech is the name of an Image; and the wiſe men of bleſſed memory interpret Molech to be an univerſall name, denoting any whom they made to rule over them; and it is agreed upon, that this is the abomination of the Sons of Ammon, and this phraſe to cauſe to paſſe thorow, is as much as to burn.* Others ſay, *This Idols name was Molech, and* (p) *this was his worſhip: That he* (*namely, the Father*) *delivered his Son unto the Prieſts, and they made two great fires; and they made his Son paſſe on his feet between both theſe fires.*

o *Aben Ezra Lev.* 18. 21.

p *Rabbi Solomon, Lev.* 18. 21.

Notwithſtanding, we muſt not think that there were no other oblations unto *Molech*, beſides ſacrificing of children: For what uſe then ſerved thoſe other ſix Chappels? No, I take this oblation of children not to have been forced on them by any ſuperſtitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, becauſe it was meerly voluntary. This I note, becaus otherwiſe there were an apparent difference betweeen *Baal* and *Molech*. For the *Baalites* offered unto their fancied Deity a Bullock, in that contention between them and *Eliah*, 1 *Kings* 18. Bullocks, and Calves, and Lambs, were their ordinary ſacrifices. the ſacrificing of their children, *extraordinary*. Yet their ordinary ſacrifices, were not alwayes altogether void of mans blood, but ſometimes the *Prieſts* would lance and cut their own fleſh: which cuſtom, whence it had its original, I finde not: only we finde the like to have been practiſed by the *Heatheniſh Prieſts* in their ſacrifices to *Bellona*: *Tertullian* touch-

Tert. Apol. c. 9.

eth it; but (r) *Lactantius* treating of *Bellona* and her *Prieſts*, ſpeaketh more clearly, ſaying, *they ſacrificed not with any other mans blood, but with their own, their ſhoulders being lanced, and with both hands brandiſhing naked ſwords, they run and leaped up and down like mad men.* Who would not take theſe *Bellonites* to be the very *Baalites*, ſpoken of 1 *Kings* 18. *They leapt upon the Altar which was made*——*and cut themſelves as their manner was, with knives and lancers, till the blood guſhed out upon them.*

r *Lactan.* p. 49.

That the opinion of pleaſing *God* by Sacrificing their children ſprang from *Abrahams* offering of *Iſaac* ſeemeth very probable, and is intimated by *R. Solomon*, who bringeth in *God* ſpeaking concerning *Molech* after this manner: *I never commanded that they ſhould offer up their ſonnes for an oblation, and I never ſpake it unto any of my prophets,* (s) *and when I ſpake to Abraham to ſacrifice his ſon, it entred not into my heart that he ſhould ſacrifice him, but to make known his righteouſneſſe.* Yea, (t) *Porphyrie* treating of *Saturn*, (who ſeemeth to have been this very *Molech*) ſaith that the *Phœnicians* called him *Iſrael*, and that he had by *Anobreth* one only ſon called *Jeud* in the *Phœnician* language, (no doubt from the *Hebrew Jecid*, ſignifying an *onely begotten*, and applyed to *Iſaac*, *Gen.* 22. 2.) which he offered upon an altar purpoſely prepared. Who ſeeth not the Hiſtory of *Abraham* and *Sarah* under the names of *Iſrael* and *Anobreth*? and the immolation of *Iſaac* under the name of *Jeud*? and the original of this Son-ſacrificing divinity, to have been the unwarrantable imitation of *Abraham*.

s *Solomon. Jare. Jer.* 7. 31.

t *Euſeb. præpar. Evang. l.* 1. *c.* 7. p. 17.

But what! was the *Sun* worſhipped *Idolatrouſly*, no otherwiſe? Yes, except I am deceived, we finde another manner of worſhip deſcribed by *Amos*, *chap.* 5. 26.

5.26. *But ye have born the Tabernacle of your* Moloch, and *Chiun* your Images, the *ſtarre of your God* which ye made to your ſelves. This tranſlation I preferre before others. Firſt, becauſe the* *Heew* word ſignifieth a *Tabernacle*. Secondly, it is rendred the tabernacle of *Moloch*, not *Siccuth* your King, (*t*) by the *Seventy*. Thirdly, it is ſo repeated by Saint *Stephen*, *Acts* 7.43. *yee took up the tabernacle of* Moloch, and the *ſtarre of your God Remphan*, figures whichye made, to worſhip them.

* ונשאתם את סכות מלככם

t Καὶ ἀνελάβετε τὸ σκηνὸς τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥαιφάν, τοὺς τύπους οὓς ἐποιήσατε ἑαυτοῖς.

Three things are to be inquired, for the underſtanding of this parallel. *Firſt*, what the *bearing or taking up of this tabernacle is*. *Secondly*, what Idoll was pointed out by theſe names of *Chiun* and *Remphan*. *Thirdly*, what is meant by the *ſtar of this God*.

The taking up of this tabernacle denoteth their worſhip which they exhibited unto their Idol, by carrying him up and down in *Tabernaeles* & *Pageants*, after a ſolemn manner of proceſſion; by the *Romans* this ſolemnity was termed *pompa*, and the *Tent* or *Pageant* in which the Idol was carried, *Thenſa*, according to that, *Thenſa Deorum vehiculum*. This kind of Idolatry may ſeem to have had its original among the *Heathens* from an unwarrantable imitation of *Moſes's Tabernacle*, which was nothing elſe but a *Portable Temple*, to be carried from place to place, as need required. For it cannot be denied, but that many ſuperſtitions wer ederived unto the *Heathens* from the true worſhip of *God*, which he himſelf had preſcribed unto his people. Thus as *God* had his *Tabernacle*, *Prieſts*, *Altars*, and *Sacrifices*, ſo the *Devil* had his *Tabernacles*, *Prieſts*, *Altars* and *Sacrifices*. As *God* had his *fire ever burning upon the Altar*, ſo had the *devil* his *fire preſerved burning by thoſe Veſtal Votaries*. As *God* had his *Propitiatory or*

ἕδλεν γὰρ μετὰ φιλονεικίας διάφερε. *Joſeph. Ant.*

Mercy *Lev.* 6.3.

Mercy ſeat: ſo had the *devil* his *Sacros tripodas*, his *Oracles*, from which he would ſpeak unto them that ſerved him. This ſolemne proceſſion was performed by the *Romans* in the honour of the **Sun*. It was performed by the *Iſraelites* in honour of their *Moloch*, who formerly was interpreted the *Sun*. To adde unto the pomp and ſtate of this ſolemnity, both the *Romans* and the *Iſraelites* cauſed *great* Horſes and *Chariots* to be led up and down. (x) Horſes were conſecrated to the *Sun* by the *Romans*, and their *Cirque place* was ſometimes called τὸ ἱππικὸν, and ἱπποδρόμιον, an Horſe-race. And that *Chariots* were commonly uſed in thoſe pompous ſhews is (y) evident. Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *Kings* 23. *Joſiah* did put down the Horſes given to the *Sun*, and the *Chariots of the Sun*. This kind of Idolatrous worſhipping the *Sun* ſeemeth to have had its beginning from the *Perſians*, who alſo accounted Horſes holy to the *Sun*, (z) and the *Perſian King*, when he would ſhew himſelfe in great ſtate, cauſed an exceeding great Horſe to be led up and down, the which was called *Equus ſolis*.

*Solis honore novi graeti ſpectacula Circi Antiqui dixere Patres. Corrip. Afric. l. 1. num. 17. vi. Demoſt.

x Alex. ab Alex. lib. 3. cap 12.

y. Hic illius arma, Hic currus fuit Virgil, Æneid. 1.

z Cœl Rhodig'n. antiq. l. 8. c. 2.

The ſecond inquiry is, what *Idol* was meant by *Chiun* and *Remphan*, otherwiſe in ancient Copies called *Repham*. Not to trouble the Reader with the various interpretations of Expoſitors, much leſſe with the bold adventures of others in correcting the text: by *Chiun* we are to underſtand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Repham* we are to underſtand the ſame *Hercules*, for רפאים *Rephaim*, in the holy tongue ſignifieth *Giants*: By *Hercules* we may underſtand the planet of the *Sun*: There are *Etymologiſts* that derive *Hercules* his name from the *Hebrew* האיר כל, *Hiercol, illuminavit omnia*: the *Greek*

Etymology

(*a*) *Etymology*, holds correspondency with the *Hebrew*, and both signifie that universal light which floweth from the *Sun*, as water from a fountain. Adde hereunto, that (*b*) *Porphyrie* interpreteth *Hercules his twelve labours*, so often mentioned by the *Poets*, to be nothing else but the *twelve signes of the Zodiack*, thorow which the *Sun* passeth yeerly. But some may question, whether the name of *Heacules* was ever known to the *Jews*, It is probable, the name was; for *Hercules* was the *god* of the *Tyrians*, from whom the *Jews* learned much *Idolatry*, as being their neer neighbours: Yea, it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jason* the *High Priest* sent three hundred drachmes of silver to the sacrifice of *Hercules*, 2 *Maccabees* 4.19.

a *Heracles quid aliud est quam* Ἥρας κλέος (i.) *aeris gloria: quæ porro alia est aeris nisi solis illuminatio? Macrob. Satur. l. 1. c. 20.*

b *Euseb. de præp. l. 3. cap. 4. p. 71.*

Thirdly, it followeth that we should enquire what this *starre of Remphan* was; it is probably (*c*) thought that it was a certain *starre painted in the fore-head of Molech*; Neither was it unusual for the heathen people to paint their *Idols* with such *Symbolica Additamenta*. (*d*) *Julius Cæsar* his Image had a *star* depicted on the *crown of his head*.

c *Oecumenius Act. 7. 43.*

d *Sueton in Jul. c. 88. Vt. Plin. hist. l. 2. cap. 25. Horat. l. 1. Od. 12.*

The *Sunne* was also worshipped by the house of *Judah*, under the name *Tamuz*; for (*e*) *Tamuz*, saith *Hierome*, was *Adonis*, and (*f*) *Adonis* is generally interpreted the *Sun*, from the *Hebrew Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did, namely, the *Lord* or *Prince* of the *Planets*. The moneth which we call *June*, was by the *Hebrewes* called *Tamuz*; and the entrance of the *Sun* into the signe *Cancer* was in the *Jewes Astronomy* termed *Tekupha Tamuz*, the *revolution* of *Tamuz*. Concerning *Adonis* whom sometime ancient Authours call *Osiris*; there are two things remarkeable, ἀφανισμὸς, the *death or loss*

e *Hieron. comment. 3. in Ezek.*

f *Pier Hierogl. l. 9. p. 88.*

of

of Adonis and ἄφανισις, the *finding of him again*. As there was great * lamentation at his *losse*, especially amongst the (*f*) women: so was there great joy at his *finding*. By the death or *losse of Adonis*, we are to understand the departure of the *Sun*; by his *finding again*, we are to understand his return. Now he seemeth to depart twice in the year: First, when he is in the *Tropick of Cancer*, in the farthest degree northward. Secondly when he is in the *Tropick of Capricorn*, in the farthest degree southward: answerable unto these two departures, which may be termed ἀφανισμοὶ *disparitions*, or *losses of the Sun*, there are two returns immediately succeeding, which may be termed likewise ἀφέσεις, the *findings* or new appearings of the *Sun*. Hence we may note, that though the *Ægyptians* celebrated their *Adonia* in the moneth of *November*, when the *Sun* began to be farthest *Southward*; and the house of *Iuda* theirs, in the moneth of *June*, when the *Sun* was farthest *Northward*, yet both were for the same reasons, and in substance they agreed. And of this the Prophet *Ezekiel* is thought to have spoken, *Ezek.* 8. 14. *There sate women weeping for* Tamuz.

* *Nunquamq; satis quæsitus Ostris. Semper enim perdunt, semper & inveniunt. Lucan.*

f *Plutarch. in Alcibiade.*

These solemnities were cheifly observed, between the *Iiblienses* and the *Alexandrini* (*g*); the manner was thus: When the *Biblienses* solemnized the death or losse of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was inclosed in an *Ark of Bulrushes* therein they signified that *Adonis*, whom they lamented, was found again: this Ark being after the performance of certain rites and ceremonies committed to the Sea, forthwith it was carried by the streamt o *Biblus*; upon the receit where of, the lamentation of the women was turned into

g *Procopius in Isaiam, ad c.* 18. *Et Cyrillus l.* 2. *Tom.* 2. *in* 1. *Isaiam*

into joy. (*h*) Others say, that this lamentation was performed over an Image in the night-season, and when they had sufficiently lamented, a Candle was brought into the room (which Ceremony might mystically signifie the return of the Sun) then the Priest with a soft voice muttered this form of words; (*i*) *Trust ye in God, for out of pains salvation is come unto us.* (*k*) There are likewise of the *Iews* that say their *Tamuz* was an Image whose eyes they filled with Lead, which Lead being molten by the means of fire under it, the Image it self seemed to weep.

There (*l*) are that think the *Prophet* alludeth unto those letters inclosed in those fore-mentioned *Bul-rush Arks, Isa.* 18. 2. when he speaketh of Ambassadors sent by the Sea even in *Vessels of Reeds* upon the waters. But I rather approve the literal sence, for by reasons of the Shelfs and dangerous Rocks in the River *Nilus*, it was not unusual for men to sail in Hulks, and *Vessels made of a kind of great Bul-rush*, which by the *Ægyptians* was termed *Papyrus*, and these kind of Ships (*m*) *Papyraceæ naves.*

h *Julius Maternus Firmicus l. de errore profan. Religion.*

Θαῤῥεῖτε τῷ θεῷ, ἐστὶ γὰρ ἡμῖν ἐκ πόνων σωτηρία. *Firmicus ibid.*

k הין עושים צלם ים מלאים עיניו עופרת זהיו עושים אש מתחהיו *R. Dav. Kim. chi radic.*

l *Procop. in Isa.* 18.

m *Plin. Hist. lib.* 6. *cap.* 22.

CHAP. III.

Of Baal-Peor, Baal-Tsephon, Baal-Zebub, Baal-Berith, Bel, and the Dragon.

WHom the *Hebrews* called *Baal*, the *Babylonians* called *Bel*; and although the *Planet of the Sun* only at first might be worshipped under that name, yet at last it became a common name to many other Idols, according to that, *There are many Gods*, many *Baalims or Lords*, 1 *Cor.* 8. 5. As

the ſame *Idol Jupiter* had different names, and different Rites of worſhip, occaſioned ſometimes from the different places, as *Jupiter Olympius*, from the Hill *Olympus*; *Jupiter Capitolinus*, from the *Capitoll hill*; *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was ſuppoſed to beſtow on men, as *Jupiter Pluvius*, becauſe he gave *Rain*; *Jupiter Lucetius*, becauſe he gave *light*; *Jupiter altitonans*, from *thundring*: So *Baal* had his diſtinctive Titles, and different Rites of worſhip, ſometimes occaſioned by the place, as *Baal Peor*, *Numb.* 25. 3. ſometimes from the benefit obtained, as *Baal Tſephon*, *Exod.* 14. 1. and *Baal-Zebub*, 2 *Kings* 1. 2. ſometimes for ſome other reaſon, as *Baal-Berith*, *Judg.* 8. 33.

a *Hieronym. ad Hoſ.* 9. *Idem. prod. dit Iſidor. Orig. l.* 8.

Baal-Peor, is thought to be that (*a*) *Priapus*, that obſcene *Idol*, ſo famous in prophane Authors. He was called *Peor*, from the hill *Peor*, mentioned, *Numb.* 23. 28. as likewiſe his Temple wherein he was worſhipped, ſtanding upon the ſame Hill, was called *Beth-Peor*, *Deut.* 3 29. He was worſhipped by the *Moabites* and *Midianites*: the *Idol Chemoſh*, *Jer.* 48. 7. is thought to be the (*b*) ſame, and I take it to be applied to *Baal-Peor*, by way of contempt, as if one ſhould ſay, their *blind god*, according to that in the Pſalm, *They have eyes and ſee not*. For the firſt letter (*c*) *Caph*, ſignifieth *quaſi*; and מוש *Muſch Palpare*, to *grope* or *feel about*, in *manner of blind men*.

b *Hieron. in Iſai. l.* 5. *c* 15.

c *Philo. Jud. lib.* 2. *Allegor.* p. 79.

d *P. Fag. Exod.* 14. 1.

Baal-Tſephon is thought by the (*d*) *Hebrews*, to have been an *Idol* made by the *Egyptian Magicians*, and placed in the Wilderneſs, to obſerve and ſtop the *Iſraelites* in their departure from *Ægypt*; whence it was termed צפן *Tſephon*, from צפה *Tſapha*, ſignifying to *watch*, & obſerve in manner of a *watchman*: becauſe we

we may call him *Baal speculator*; as among the *Romans*, because *Jupiter* stayed the *Romans* when they were flying, he was called (*e*) *Jupiter stator*.

Baal-zebub, soundeth as much as the *Lord of the flies*, (*f*) or a *Master-flie*, which hath power and authority over the rest, in which respect the *Prince of the Devils* in the *Gospel* is termed *Beel-Zebub*, זביב *Zebub* signifieth a *Flie*. (g) This *Idol* was worshipped by the *Cyrenians*, but principally by the *Ekronites*, because whensoever they sacrificed unto him, the swarms of *Flies* which at that time molested the Country, died. But it is certain, that this was not the alone reason, for they were wont to repair to him, as to an Oracle, 2 *Kings* 1. 2. we may call him *Jupiter muscarius*, or *Hercules muscarius*, (*h*) for the Inhabitants of the City *Elis* sacrificed to *Jupiter* under the name ἀπομύιος, (*i*) *A driver away of flies*: and the *Romans* to *Hercules*, under the same name. Some *Greek Copies* in the *Gospel* read Βεελζέβουλ, *Beelzebub*, which change is interpreted to be, for to shew the greater contempt of the *Idol*, as if they should say, *Jupiter stercoreus*, זבל *Zebel* signifieth *stercus*, and *Beel* or *Baal* signifieth *Dominus*.

Baal-berith was the *Idol* of the *Shechemites*; of his Temple we read, *Judges* 9. 4. ברית *Berith* signifieth a *Covenant*; so that *Baal-Berith* may be translated *Jupiter fœderatus*, (*i*) *The God unto whom they bound themselves by Covenant*. Concerning *Bel* and the *Dragon*, little is spoken, besides what we read in that of the *Apocrypha*, where the History is described.

e *Rosin lib. 2. antiq. Rom. cap. 5.*

f Ζητίσουσι μῦναν Θεὸν Ἀκκαρῶν. *Gregor. Nazianz. o at. 2. contr. Julian. p. 102.*

g *Plin. l. 10. cap. 28.*

h *Clemen. Alexand. in proptrep.*

i Ἔθηκαν ἑαυτοῖς τῷ βάαλ διαθήκην, τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν. *Septuagint. interp. Jud. 8. 33.*

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Chap. IV.

Of Dagon.

aR. Da. 1 Sa 5. THe (*a*) *Hebrew Doctors* ſay, that this Idol *Dagon was made from the navil downward in form of a fiſh, but from the navil upward in form of a man.* This they collect from the 1 *Sam.* 5. 4. The *two palms of his hands were cut off upon the threſhold.* And furthermore they ſay, the Idol *Dagon* had his name from the *Hebrew* דג *Dag*, ſignifying in the holy language, a *fiſh*, according to which deſcription we may Engliſh him the *Philiſtims Neptune*, or * *Triton*. Others derive the name from דן *Dagan*, ſignifying *Corn*, and they (*b*) ſay, that he firſt invented the uſe of the *Plow* and *Corn*, whence they tranſlate him *Jupiter aratrius*. In this reſpect we call him the *Philiſtims Saturn*, becauſe antiquity makes (*c*) *Saturn* the *firſt inventer of Husbandry*, and therefore paints him with an *Hook* or *Sithe* in his hand, as being the fitteſt *Hieroglyphick* for *husbrandry*. Both opinions have their Authors, and no ſufficient proof hath been produced to overthrow either. (*d*) Yea, they are not wanting among the *Jews* themſelves, that ſay this Image of *Dagon was made in the form of a man.* Notwithſtanding *Scaliger* his conjecture is not improbable, that thoſe who interpret *Dagon*, *Jupiter aratrius*, or Αρότης, might miſtake and read שדי *Shadai*, ſignifying *Ager*, A *field*, for שדי *Schaddai* being the very name of *God*, ſignifying *Omnipotens*, *Almighty*.

* *Triton non abſimilem habuiſſe figuram fingitur. Frons hominem præfert, in piſcem deſinit alius. Pier. Hierogl. lib. 1. p 28.*

b *Philo Byblius apud Euſeb. de præpar. lib. 1. cap. 7.*

c *Pier. Hierogl. l. 32. p. 228. Id l. 56.*

d *R. Levi. 1 Sam. 5.*

CHAP.

CHAP. V.

Of the molten Calf.

THE Hiſtory of the *molten Calf* is at large ſet down, *Exod.* 32. where we read, that by reaſon of *Moſes* his long abſence, the people deſired of *Aaron*, *Gods* to be made; whereupon *Aaron* made for them the *molten Calf*. The reaſon why they worſhipped *God* rather in the ſimilitude of a *Calf*, than of any other Creature, is generally by *Expoſitors* conceived to be from the corruptions learned among the *Ægyptians*, who worſhipped their Idol (*a*) *Apis*, otherwiſe called (*b*) *Serapis*, in a living *Oxe*, and likewiſe in an Image made in the form and ſimilitude of an *Oxe*, with a buſhel on his head. This *Oxe* was remarkable for certain notes and marks, whereby it was differenced from all others. It was *black bodied*, it had a *white forehead*, a *white ſpot behinde*, and a *knot* under his tongue: for the more curious faſhioning and poliſhing of theſe marks in the *molten Calf*, *Aaron* may ſeem to have made uſe of his (*c*) *graving Tool*. (*d*) The *Ægyptians* repaired unto this *Oxe* for the reſolution of matters doubtful, as to an *Oracle*, and the manner of conſulting with him, was thus. The party that repaired unto him, tendred a bottle of Hay or Graſs, which if he received, then it betokened a good and happy event; if otherwiſe he refuſed it, then it did portend ſome evil to come. *Thus they turned their glory into an Oxe that eateth graſs*, *Pſalm* 106. 20. The Hebrew word in the *Pſalm*, tranſlated an *Oxe*, is, (*e*) *Shor*; which I note, becauſe in my opinion, it giveth light to one of

a *Plin. Nat. hiſt. l.* 1. *c.* 46. *Herod. l.* 2. *Solin. c.* 35. *aut aliorum diſtinctione* 45.

b *Alex. Genial. dier. l.* 6. *cap.* 2.

c בחוז *ſtilo ſculptorio.*

d *Plin. Hiſt. lib.* 8. *c.* 45. *It. Alex. Genial. dier. l.* 6. *c.* 2.

e שור

of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word (*f*) *Ap*, signifying a *face*: sometimes *Serapis quaſi Sher-apis*, which is nothing elſe but *Bovis caput*, an *Oxe head*; the very name uſed by the (*g*) *Fathers*, to expreſs this *Idolatry*. It is commonly known that this *Idolatry* was derived to *Iſrael* from the *Ægyptians*; but whence the *Ægyptians* firſt learned it, few have taught. They do not conjecture amiſs, who interpret the firſt inſtitution hereof to have been in the memory of *Joſeph*, who by his providence relieved both *Ægypt*, and other neighbour Countries, in the ſeven years of famine. Beſides the teſtimony of no ſlight (*h*) Authors, there are ſtrong inducements to perſwade it. *Firſt*, both the years of plenty and famine were foreſignified by the apparition of *Oxen*. *Secondly*, what fitter emblem, (if it had not afterward proved an *Idol*) to continue the remembrance of a *Joſeph*, (by whoſe alone care and induſtry, corn and victual was provided in an extream famine,) than an *Oxe*, the true and lively Hieroglyphick of an induſtrious Huſbandman? *Thirdly*, in this *Suidas* agreeth with others, that *this Oxe was portrayed with a buſhel on his head*, though others do more clearly expreſs the reaſon of this portrayture, namely, becauſe of the great quantity of Corn meaſured out by *Joſeph* in that extream dearth. Concerning the ſin of the *Iſraelites* in making this *Calf* or *Oxe*, the modern *Jews* do transfer the fault upon certain *proſelyte Ægyptians* who came forth with them, and they ſay, that when *Aaron* caſt their Jewels into the fire, theſe *Ægyptians*, contrary to his expectation, by their Art *Magick* produced a Calf, to which purpoſe they urge *Aarons* own words, *Exod.* 32. 34. I did caſt the Gold into

(*f*) *Vultus facies* ☞.

(*g*) *Cyprian. de bono patient. p.* 3. 8. *vid. etiam Auguſt. p.* 73. 11. *Tertul. adv. Jud. cap.* 1.

(*h*) *Suidas in* Ζώπυρος. *Ruffinus lib* 2. *hiſt. Eccleſ. cap* 23. *Pier. Hierog. lib.* 3 *p* 25.

into the fire, and *thereof came this Calf*; as if his art or will went not with the making thereof, but *of it self it made it self*. But this answer of his sheweth rather, how vain the wit of man is in the excuse of sin; and as his ingraving instrument writes down *Aaron*'s sins; so the confession of others more ingenuous *Jews*, proclaims the Israelites, saying, that (*i*) *No punishment befalleth thee Israel, in which there is not an ounce of this Calf*. I conclude this with the analogy between the *Ægyptian Apis*, and the *molten Calf*: and this consisteth in three things. *First*, As there were some *special marks in the Ægyptian Oxe*; so is it probable that *Aaron* with his ingraving Tool made the like. *Secondly*, As the *Ægyptians* in honor of their *Oxe* (k) celebrated a *solemn feast*, with much singing and mirth. So the *Israelites* proclaimed a feast in honor of their *Calf*: *The people sate down to eat and drink, and rose up to play*. *Thirdly*, As the *Egyptians Oxe* was at last drowned in the River; so *Moses* burnt the *molten Calf*, and beat it to powder, and cast it upon the face of the water, *Exod* 32.10. *Deut*.9.21. *Jeroboam* afterward, though upon other inducements, committed the same sin; he thought in his heart, that if the people did go up to *Ierusalem*, and do sacrifice in the *house of the Lord*, they would revolt from him, and return to the King of *Iudah*: whereupon he set up *two Calves of gold*, the one in *Bethel*, the other in *Dan*; saying unto the people, It is too much for you to go up to *Ierusalem*, 1 *Kings*.12.28.

אין לך ישר
אל פוו ענות
שאון בה
אנקיא מצון
חצנל

Moses Gerund. vid. Munster. Exod. 32.

k *Snidas in voce* Ἄπιδες.

CHAP.

CHAP. VI.

Of Astaroth, Ammonia, Juno, the Queen of Heaven, *Diana of the Ephesians.*

AS the *Sun* was worshipped under many names; so likewise the *Moon*. *Astaroth* was the *Idol* chiefly of the *Zidonians*, 1 *Kings* 11.5. 2 *Kings* 23.13. she had her *Temple*, called the house of *Astaroth*, in which the *Philistims* hanged up *Saul*'s (*a*) Armour after his death, 1 *Sam.* 31. 10. That the *Moon* was worshipped under these names needs not (*b*) proof; only (*c*) some say, that *Astarte* was *Juno*: and why may we not say, that *Juno* was often used to express the *Moon*? (*d*) Both the *Moon* and *Juno* are often called by the name of *Urania*. And as the *Moon* in respect of her light is called *Urania*; so in regard of the lesser lights in the heaven, she is called *Astroarch*, that is, the (*e*) *Queen of the Planets*; or as Horace speaketh of the *Moon*, *Siderum Regina*, the *Queen of the Stars*: Or lastly, as *Virgil* speaketh of *Juno*; *Divum incedo regina*, the *Queen of the Gods*. It seemeth very probable, that this is that *Queen of* Heaven, of which the *Prophet* speaketh, *Ier.* 7.18. *Ier.* 44.17. Again, unto whom may we imagine those ancient Heathens to have performed that solemn worship, which they did on the *Calends*, or first day of every month (was it not to the *Moon*?) And yet notwithstanding it is ascribed to *Juno*, (*f*) whence she is called *Juno Calendaris*. *Lastly*, As *Jupiter* (*g*) *Ammon* was no other

a *Horum Anathematum oblationem primo didicerunt ab Israelitis, Num* 7. 1 *Sam.* 21.

b Ἀστάρτην δ' ἐγὼ δοκέω σεληναίαν ἔμμεναι. *Astarten lunam esse opinor. Lucian. de dea Syria.*

c *August. super Judic. quæst.* 16

d *Astarte Urania idem omnino valet apud Phœnicas, quod Juno; Lucina apud Latinos. Deducitur Urania ab Hebræo* אור *Nun in fine adjecto aut per se solum, aut cum Jod quod passim fit Syris, quasi* אווז *vel* אורנו *in fœmen no vero* אורנוא *Lucidus & Lucida, aut Lucinus & Lucina Et hinc Græci suum* οὐρανὸν *mutuati sunt.*

e Ἀστρεάρχα *dicitur,* παρὰ τὴν τῶν ἄστρων ἀρχήν *ab imperio quod in astra exercet. vid. Herodian. lib.* 5.

f *Macrob. Sat. lib.* 1. *c* 15.

g *Macrob Sat. lib* 1. *c.* 21.

other than the *Sun*, & worſhipped in form of a *Ram*: ſo for ought I ſee, the *Moon* might be called *Juno* (*h*) *Ammonia*, and worſhipped in the form of a *ſheep*. Sure I am, that the *Hebrew Doctors* deſcribe the Images of (*i*) *Aſtarath*, to have been made in the form of *ſheep*, and the word *Aſtaroth*, in the original, ſignifieth a *flock of ſheep*, and the *Moon* might as well be called *Ammonia*, as the *Sun Ammon*, both being ſo called from their *heat*, which in the holy tongue is called (*k*) *Hammah*, and from thence likewiſe thoſe Images (of which we read, *Levit.* 26. 30. *Iſa.* 17. 8. *Iſa.* 27. 9.) are called (*l*) *Hammanim*, becauſe they were certain Idols placed upon the houſe top, and ſo always expoſed to the *Sun*. Furthermore, as *Jupiter* (*m*) *Ammon* was painted with *horns*, ſo likewiſe was the (*n*) *Moon*: why they ſhould be thus painted, many reaſons might be produced, but chiefly three, the *firſt* peculiar to the *Sun*, the other common both to *Sun* and *Moon*. Firſt, the *Sun* was painted with *Rams horns*, becauſe with the Aſtronomers the ſigne *Aries* in the *Zodiake* is the (*o*) beginning of the year. Secondly, becauſe as the ſtrength of *horned beaſts* conſiſts in their *horns*: ſo the virtue and influence of the *Sun* and *Moon* is derived into ſublunary creatures by their beams. Thirdly, becauſe the light of the *Sun* and *Moon*, makes the reflection *cornute*, or *horn like*. When *Moſes* came down from God, *Aaron* and the people ſaw that his face ſhined, *Exod.* 34. the *Latine* reads it, *Facies ejus erat cornuta*: and hence it is, that *Moſes* is painted with *horns*, which ſome of the *Rabbines* have interpreted (*p*) *horns of magnificence*. The errour grew from the doubtfull ſignification of the *Hebrew* word ſignifying *ſplendor* or *brighsneſs*, and alſo *hornes*.

(*h*) *Cœl. Rhodig. l.* 18. *c* 38.
(*i*) *D. Kimchi* 1 *Sam.* 31. 10. *It. Jud.* 2. 13.
(*k*) חמה *Calor Sol.*
(*l*) *R. Solomon in Levit.* 26 30.
(*m*) *Statuit cornigerum illis Jupiter. Lucan. l.* 9. *v.* 514.
(*n*) *Syderum regina bicornis audi Luna puellas. Horat. carm. ſecular.*
(*o*) *Pier. hierogl. l.* 10.
(*p*) קרני הוד *cornua magnificentiæ. R. Solom. porro Hebraicum* קרן *unde* Κέρας *& cornu emanarunt) ſignificat in morem cornuum ſplendorem radioſq; emittere.*

(q) The *Moon* was also worshipped under the name of *Diana*, who although she were worshipped thorowout all *Asia*, yet she was had in principal esteem among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians*, *Acts* 19. 28. Her greatness among the *Ephesians* appeareth partly by her *Temple*, which in (r) one place *Plinie* saith was two hundred and twenty years building, but (s) elsewhere he saith 400 yeares: partly from the great gain procured unto the Silver-smiths in making and selling *silver Temples of Diana*, *Acts* 19. 24. It is much disputed what those *silver Temples* were; some think them to be *little houses*, or *shrines* (such as were for their smallness portable) in form representing the *Temple of Diana*, and within having the image of *Diana* inclosed, and in this sence ναΐδια is sometimes used, to signifie *closets* or *shrines wherein Images were kept*: others think certain coins or pieces of money to be called by the name of *Diana's Temple*, from the similitude of *Diana's Temple*, engraven or stamped upon those coins: as in *England* we call some pieces of gold the *George*; others the *Angel*, others the *Thistle*, from the impression which they beare. The like custom of naming coins from their Sculpture or impression was not unusual among the (t) ancients; neither were such coins unusual on which the *Temple of Diana* was engraven, and these capital letters added, DIAN. EPHE. *Theodorus Beza* in his major annotations upon the *Acts*, reporteth that he hath seen two of these himself.

We read of another kind of idolatrous worship towards the *Moon*, to have been, (u) that men sacrificed to her in womans apparel, and women in mens apparel, because they thought the *Moon* to be both male

q Macrob. Saturnal. l. 1. c. 15.

r Plin. l. 36. 14.

s Plin. l. 16. 40.

t Simili prorsus oratione Atheniensium nummos quosdam, boves: eorundem Atheniensium alios quosdam Κόρας (i.) puellas: alios Corinthiorum πῶλος, pullos: alio Peloponnesiorum, χελώνας, testudines; alios Romanorum naves vocabant.

u Macrob. Saturn. l. 3. c. 8. Non, absimilem idololatriam in cultu Veneris prodidit Julius Firmicus de errore profan. religion. cap. 4.

male and *female*, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the *Moon*, is termed *Deus Venus*, as well as *Dea Venus*. (*x*) Some have thought that God had respect unto this kind of *Idolatry*, *Deut.* 22. 5. where men are forbidden to weare womens Apparel, *& è contra*; but it is more generally and upon better grounds thought, that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden.

x *Maimonid. in more Nebochim. part. 3. cap. 38.*

CHAP. VII.

Of other Gods mentioned in Scripture.

THE *Sun* and *Moon*, which are the greater lights in the Heaven, I take to have been the chiefest Idols worshipped by the *Heathen* people. Notwithstanding, their blind devotion deified also the other *Planets*, and that numberless number of lesser lights, called in Scripture *Militia Cœli*, The Host of Heaven, whose severall natures, properties and influences, are not distinctly known. In like manner there is an *Host of Idols* mentioned in holy writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *Chambers of imagery*, wherein all forms of creeping things were pourtraied on the walls, *Ezek.* 8. It may be termed their *Pantheon*.

In those Colonies which the *King* of *Ashur* transplanted into *Samaria*, every one worshipped the *god* of his own Nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Ashima*, the *Avims* made *Nibhaz* and *Tar-*

tak; the *Sepharvaims* burnt their Children in the fire to *Adram melech* and *Anammelech* the *gods of Sepharvaim*, 2 *Kings* 17. 30, 31. (*a*) The *Hebrew Doctors* say, that *Succoth Benoth* was the picture of an *Hen with her Chicken*: *Nergal* they interpret *Gallum Sylvestrem*; *Asima* a Goat; *Nibhaz* a dog; *Tartak* an Asse; *Adrāmelech* a Mule; *Anammelech* an Horse: that such bruit beasts should be worshipped as *gods* may seem ridiculous; but the like to have been practised among the *Heathens*, profane Authors abundantly testifie. The (*b*) *Cock* was worshipped as *a God* among the *Syrians*, (*c*) A *Goat* by the *Mendesii*; (*d*) A *Dog* by others: yea they have adopted into the number of their *Gods*, (*e*) *Oxen*, *Lions*, *Eagles*, *Wolves*, *Crocodiles*, *Cats*, *Rats*, *&c.* Nay they have digged their *gods* out of their Gardens, (*f*) *Garlick*, *Leeks*, *Onions*, *&c.* To these may be added *Nisroch*, which was the *God* of the *Assyrians*, and, as it seemeth, had his *Temple* at *Nineve*, 2 *King.* 19. *ult.* and *Esay* 37. *ult.* Secondly, רמון *Rimmon*, the word signifieth a *Pomegranat*. Concerning this Idol it is much controversed, whether *Naaman* sinned not in saying, *The Lord be mercifull unto thy servant, that when my Master goeth into the house of Rimmon*, &c. 2 *King.* 5. 18. Read the words in the *Præter tense*: When my *Master went* into the house of *Rimmon*, the sence appears to be a pardon craved for sins past, not afterward to be committed. The same word בבוא *Bebbo*, *in going*, is put to expresse the time past, in the titles of the *Psalms* 52. and *Psalm* 54. Thirdly, *Nebo*, otherwise called *Nabo*, an Idol of the *Assyrians*, *Jer.* 48. 1. He had his name from *prophecie*, נביא *Nabbi* signifying a *Prophet*, he seemeth not much to differ from Ζεὺς βολαῖος, or Ζεὺς μαντεύς, so often mentioned in *Homer*. (*g*) *Diodorus Siculus* maketh them both one, and we may

a R. Iarchi. 2 Kings 17. R. David non dissentit.

b Lucian. l. 16. de Syr. Dea.

c Herodotus in Euterp.

d Cic. de legib. l. 1. vid. Tiraquel. in Alex. Neapol. l. 6. c. 16.

e Porrum & cepe, nefas violare & frangere morsu. O sanctas gentes quibus hæc nascuntur in hortis Numina Juvenal. satyr. 15.

f Diodor. Sicul. l. 5. c. 27.

may render *Nebo*, the *Aſſyrians*, *Ammon*, or *Jupiter Vaticinus*, the *god of their Oracles*.

CHAP. VIII.

The ſeverall manners of divine Revelation.

AS *Idolatry* originally ſprang from miſtaking of Scripture: ſo Witch-craft and Sorcery, (which holdeth neer affinity with *Idolatry*) ſeemeth to have had it's firſt beginning from an imitation of *Gods Oracles*. *God ſpake in divers manners*, Heb. 1. 1. *By dreams, by Urim, by Prophets*, 1 Sam. 28. 6, 7. when the Lord would by none of theſe anſwer King *Saul*, then he ſought to a Witch. To theſe might be added *Gods* ſpeaking from between the *Cherubims*, his anſwering by *Viſions*, *Angels*, and *voices*: but the chief manners of revealing himſelf, obſerved by the *Hebrew* Writers, are four, which they tearm (*a*) *four degrees of Prophecy*, or *divine Revelation*: ſomewhat therefore being ſpoken of theſe, I purpoſe to explain the ſeveral ſorts of unlawful divinations mentioned in Scripture.

(a) P. Fagius in Exod. 28.

The 1. *degree* was נבואה *Nebuah*, *Prophecie*. This was when *God* by certain viſions and apparitions revealed his will.

The ſecond was רוח הקדש *Ruach Hacodeſch*, *The inſpiration of the Holy Ghoſt*, whereby the party was inabled without viſions or apparitiõs, to propheſie: ſome ſhewing the difference between thoſe two, (*b*) add that the gift of prophecie did caſt a man into a trance or extaſie, all his ſenſes being taken frõ him: but the inſpiration of the Holy Ghoſt was without any ſuch extaſie, or abolitiõ of the ſenſes, as appeareth in *Job*, *David*, *Daniel*. Both theſe degrees, as likewiſe Urim & Thummim, ceaſed in the 2d Temple, whence

b D. Kimchi. præfat. in Pſal.

whence their ancient *Doctors* ſay, (*c*) that after the *latter Prophets Haggai, Zachary* & *Malachy* were dead, the *Holy Ghoſt went up or departed from Iſrael.* Howbe. it, they had the uſe of a *voice* or *eccho from Heaven.* In which ſpeech we are not to underſtand that the *Holy Ghoſt* wrought not at all upon the Creatures, or that it wrought not then in the ſanctificatiõ of men, as in former times, but that this *extraordinary enabling men to prophecie by the inſpiration of the Holy Ghoſt then ceaſed*; and in this ſence, the *Holy ghoſt was ſaid to have departed from Iſrael.* Unto this common received opinion, that paſſage might have reference, *Acts* 19. *We have not ſo much as heard whether there hath been an Holy-ghoſt or no.* That they did not doubt the diſtinction of perſons, appeareth cleare, if that be true which (*d*) ſome have noted, that the ancient *Jewes* before *Chriſt* were ſo catechiſed in that point, that they obſerved the *myſtery of the Trinity* in the name יהוה *Jehovah*, for though the name conſiſted of 4 letters in number, whence it was called τετραγράμματον *Quadriliterum*, yet there were but *three ſorts of letters in the name*: י *Jod* ſignified the *Father*, who was the beginning of all things: ו *Van*, is a conjunction copulative, and denoted the *third perſon in Trinity*, which proceedeth from the *Father* and the *Son*, ה *He* ſignified the *Son of God.* The *Rabbines* have a ſaying, that God made all things, *in litera*, ה *He.* They may allude to this, that he made all things, by his word: he ſaid, let there be thus, and thus, and it was ſo: but they may alſo allude to the *ſecond perſon in Trinity.* And furthermore they note that ה He, is doubled in this name, to demonſtrate both Natures of our bleſſed Saviour.

c Talmud. in Sanhedrin. c. 1.

d P. Fagius in Exod. 28.

The *third degree*, was *Urim* and *Thummim.* *Urim* ſig-

signifieth light, and *Thummim* perfection. That they were two ornaments in the *High-Priests breſt-plate*, is generally agreed upon: but what manner of ornaments, or how they gave anſwer, is hard to reſolve. (*e*) Some think them to be the 4 rowes of ſtones in the breſt-plate, the *ſplendor and brightneſs* of which foreſhewed victory, & by the rule of contraries, we may gather, that the *darkneſs of the ſtones* not ſhining preſaged evil. (*f*) Others ſay it was the name *Jehovah* put in the doubling of the breſt-plate, for that was double, *Exod.* 28. 16. (*g*) Others declare the manner of conſulting with *Urim* and *Thummim* thus. First, they ſay that only the *King*, or elſe the * *Father of the Conſiſtory* had power to conſult, or to propoſe the matter unto the *Prieſt*, and the *Prieſt* only had power to reſolve. *Secondly*, that the matter propoſed muſt not be trivial, but of moment and great difficulty. *Thirdly*, that this holy writing, termed *Urim* and *Thummim*, conſiſted of all the *Tribes names*, and likewiſe of the *Patriarks*, *Abraham*, *Iſaac* and *Jacob*; ſo that no letter of the *Alphabet* was wanting. The queſtiõ being propoſed, ſome ſay that the letters which gave the anſwer were בולטות (*i*) *they did ariſe* and *eminently appear above the others*. An example they take from the 2 *Sam.* 2. 1. When *David* asked the Lord, ſhall I go up into any of the Cities of *Judah?* the Lord anſwered, עלה *Gnaleh*, *go up*. Here, ſay they, ע appeared out of the name of שמעון *Schimeon*, ל out of the name of לוי *Levi*, out of ה the name of יהודה *Jehudah*. Others ſay, that the letters which repreſented the Oracle were מצטרפות (*i*) that they did after a ſtrange manner *joyn themſelves into perfect ſyllables* & intire words, and made the anſwer compleat. Many other opinions might be reckoned up, but

(*e*) *Joſeph. Antiq. l.* 3. *c.* 9.

(*f*) *R. Solom. quemadmodum refert D. Kimchi in radic.*

(*g*) *Talmud. in Jonah cap.* 6. *vid. P. Fagium in Exod.* 28.

* *Abbeth din.*

(*h*) but he ſpoke beſt, who ingenuouſly confeſſed that he knew not what *Urim* and *Thuumim* was.

h R. David in radic.

The fourth degree was בת קיול *Bath Kol, filia vocis, the Daughter of a voice*, or an *Eccho*; by it, is meant a *voice from heaven declaring the will of God*; it took place in the *ſecond Temple*, when the three former degrees of prophecy ceaſed: it gave teſtimony of our Saviour; Lo a *voice from heaven*, ſaying, *This is my beloved Son in whom I am well pleaſed, Mat.* 3. 17. It was in truth the *prologue, preface*, or *type of that true voice of the Father*, that *eternall word which revealed his Fathers will unto mankind.*

Theſe were the extraordinary means by which *God* revealed himſelf to his people of old: ordinarily, he revealed himſelf by his written word. Notwithſtanding the *Hebrews* ſay, that the Law, even from the firſt time of its delivery unto *Moſes*, was twofold: the one committed to writing, which they call תורה שבכתב *Thora Schebicab*, the written Law: the other delivered by tradition, תורה בעלפה *Thora begnalpe*, it was alſo termed their *Kabbala*, from קבל *Kibbel*, ſignifying *Accipere*, to receive or learn. They ſay both were delivered by *God* unto *Moſes* in Mount *Sinai*; but this latter was delivered from *Moſes to Joſhua. from Joſhua to the Elders, from the Elders to the Prophets, from the Prophets to thoſe of the great Synagogue, and ſo ſucceſſively to after-ages, till at laſt it was digeſted into one Book, containing principally precepts, and directions for thoſe Iſraelites which inhabited the holy land. It is called* Talmud Hieroſolymitatum. *It was compoſed in the year of our Lord* 230. This, becauſe it containeth but a few conſtitutions, is but of little uſe. About 500 *years after Chriſt*, then was there a more full and exact collection of their conſtitutions, for

for direction of those *Jewes* which dwelt in *Babylon*, and other forreign places; this is termed *Talmud Babylonicum*, and is of greatest use among Authors, it containeth the body of *their civil and canon Law*. This traditional law, they hold to be as authentick, as their written word, and that *Moses* received it from God, when he received the Law; for, say they, were it not for this exposition, the *Decalogue* it selfe might have been delivered* *In hora veloci, in less then an houre.*

* בשעתא קלח *Moses Kotsen. in præf.*

Here we must note that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sence, and signifieth these subtleties, or mysteries, which are observed from the different writing of some letters in the Scripture, from the *transposing of them*, from a *mysticall kind of Arithmetick*, &c. This was never wholly committed to writing of some instances we have, *Gen.* 23. 2. *Abraham came* לבכחה *to weep for Sara* Here "becaus the letter *Caph* is lesse then the rest, they note that *Abraham wept but little for Sara*, becaus she was old. Again the letter *Aleph* is found six times in the first verse of *Genesis*; Hence R. *Elias* collected that the world should endure but *six thousand yeers*: becaus *Aleph* in the *Hebrews computation* standeth for a thousand. From the transposition *of letters* they conclude after this manner; חרם *Cherem* signifieth *Anathema* or *Excommunication*, by a *Metathesis* or *the transposition of letters*, it is made רחם *Rachem* signifying *mercy*; by another *transposition* it is made רמח *Ramach*, which letters in the *Jews computation* make 248, which in their Anatomy, they finde to be the just number of members in a mans body: their conclusion hence is, that if *an ex communicated*

" *Baal Turim.*

nicated perſon do truely repent, then his Cherem is turned into Rachem, his curſe turned into a bleſſing: if he do not repent, then his Cherem entreth into Ramach, the curſe entreth into all his members, to the utter deſtroying of the whole man. Again, איש *Iſch*, ſignifieth *a man.* אשה *Eſcha, a woman.* Hence they note, that in the *name of the man* here is י *Iod*, which is not in the *name of the woman*; in the *name of the woman* there is ה *He*, which is not in the *name of the man*: both theſe make יה *Iah*, one of the names of God: theſe being taken away, in both names there remaines אש *Eſch* ſignifying *fire*, to ſhew, that as long as man and wife agree, *God is with them*; but when they diſagree, *fire is between them.* Thus we ſee what vain myſteries their *Kabbaliſts* obſerve.

CHAP. IX.

Their Teraphim.

CONcerning the *Teraphim*, two things are eſpecially to be inquired. *Firſt*, what they were? *Secondly* for what uſe? the word תרף *Taraph*, ſignifieth in generall the *compleat Image of a man.* *Michal* took an *image*, (*a Teraphim*) and laid it in the bed, 1 *Sam.* 19. 13. More particularly it ſignifieth an *idol* or *image made for mens private uſe in their own houſes*, ſo that theſe images ſeem to have been their *Penates* or *Lares*, their houſhold *gods*; wherefore haſt thou ſtollen my *gods? my Teraphim*, *Geneſis.* 31 30. And this man *Micha* had *an houſe of gods*, and made an *Ephod* and *Teraphim*, *Judges* 17. 5. Becauſe of the worſhip exhibited to theſe Idols, hence from the *Hebrew Taraph*, as ſome read it, *Tharaph*, cometh the *Greek*

Greek(a) θεραπεύειν, *To worship.* The manner how these *Images* were made, is fondly conceieed thus among the *Rabbies*; *They*(b) *killed a man that was a first-borne sonne, and wrung off his head, and seasoned it with salt, and spices, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the head upon a wall, and lighted Candles before it, and worshiped it.* With such *Laban* spake, say they. But without controversie, the *Teraphim* which *Michal* put in the bed, was a *compleat statue or image of a man.* The use of these *images* was to consult with them as with *Oracles*, concerning things for the present unknown, or future to come. To this purpose they were made by *Astrologers* (c) under certain constellations, capable of heavenly influences, whereby theyw cre enabled to speak. The *Teraphims have spoken vanity*, *Zach.*10.2. And among other reasons, why *Rachel* stole away her Fathers Images, this is thought to be one, that *Laban* might not by consulting with these Images discover what way *Jacob* took in his flight.

a-οὐδ' ἀθανάτους θεραπεύειν ἤθελον *Hesiod.* Ἔργ. καὶ ἡμερ.

b *R. Eliezer vi. Eliam Thisbit.*

c *Aben Ezra Gen.*31.

CHAP. X.

The severall sorts of Divination forbidden.

WE shall finde, *Deut.* 18. 10,11. those *Diviners*, which are by the Law forbidden, distingished into *seven kindes*, not because there were no other, but they were the most usual. 1. *An observer of times.* 2. *An Inchanter.* 3. *A Witch.* 4. *A Charmer.* 5. *A consulter with familiar spirits.* 6. *A Wizard*, 7. *AN igromancer.* To these we may adde an eighth out of *Hos.* 4. 12. *Consulting with the staffe.*

And a ninth out of *Exek.* 21.21. *A consulter with entrals.* 1. The first is מעונן, An *Observer of times*, (*a*) one that distinguisheth times and seasons, saying, *such a day is good, or such a day is naught, such an houre, such a week, such a moneth is luckie, and such and such unluckie for such and such businesses*: (*b*) whence those that derive the word from עין *Gnajin*, signifying an *eye*, (as if hereby we meant a *jugler*, or *impostor who deceived the eyes of his spectators by casting a mist before them*) utterly mistake: more pertinently they speak, who derive it from עונה *Gnona*, signifying *Time*. But of all I approve those who derive it (*c*) from ענן *Gnanan A Cloud*, as if the Original signified properly a *Planetary*, or *Star-gazer*. Hereby he is distinguished from the second sort of unlawfull *Diviners*, for he also was an observer of times; *the first* drawing his conclusions from the *colour or motion of the clouds*: *the second*, *from his own superstitious observation of good and evill events*, *happening on such and such dayes*, *such and such times*: the *first* seemeth to have drawne his conclusions, *a priori*, from the *Clouds* or *Planets*, *causing good and bad events*: the *second*, *a posteriori*, *from the events themselves*, *happening upon such and such times*. This *Planetary*, when he observed the *clouds*, seemeth to have stood *with his face eastward*, his *back Westward*, *his right hand towards the South*, *and his left hand towards the North*: except it was from this posture of the *Star-gazers body* in time of observing, I finde no reason why the *Hebrews* should terme the *Easterne part* of the World צדים *Tzadim* i. The *former part of the world*: the *Westerne part* אחור i. The *back part*; the *South part* ימין *Jamin*, i. The *right hand*; the *North part* שמאל *Shemol*, i. The *left hand*; that the reason of these denominations is, because

a *Jarchi. Lev.* 19.26.

b *D. Kimchi. in rad.*

c *Aben Esra Levit.* 19.26.

because *Adam* was created with his face toward the *East*, is as vain, as hard to prove.

2. The second is מנחש *Menachesch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Soothsayer*. The Originall signifieth such an one *who out of his own experience draweth observations to foretell good or evill to come*, as *Soothsayers* do, by observing such and such events, by such and such flying of Birds, screechings, or kawings. The *Rabines* speak in this wise: (d) *He is Menachesch a Soothsayer, who will say, because a morsell of Bread is fallen out of his mouth, or his staff out of his hand, or his son called him back, or a Crow kawed unto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will say, do not this or that to day.* This word is used, *Gen.* 30.27. I have *learned by experience*, saith *Laban*, that the Lord hath blessed me for thy sake. Again, *Gen.* 44.5. *Is not this the cup in which my Lord drinketh, and whereby indeed he* divineth? that is, *proveth, or maketh trial or experience what manner of men yee are:* The *Heathen* people were very superstitious in these observations: Some days were *Atri*, others *Albi*, some *unluckie* others *luckie*; on some days they accounted it unfortunate to begin battel, on some moneths unfortunate to marry.

bD. *Kimchi. radic.*

Mense malum Maio nubere vulgus ait.
Ovid. Fast.

And as they were *superstitious in observing unluckie signes*, so likewise in the meanes used to *avert the evill* portended: the meanes were either *words* or *deeds*. (e) *Deeds*, thus if any unlucky Bird, or such like came in their way, *they would fling stones at it*; and of this sort is *the scratching of a suspected Witch*, which amongst the simpler sort of People is thought to be a

cPlura istiusmodi ἐνοδίαι σύμβολα vide apud Theophrastum Character περὶ δεισιδαιμ.

meanes

meanes to cure *Witch-craft*. *By words*, they thought to elude the evill, signified by such signes, when they say, Εἰς κεφαλὴν σοῦ, *In caput tuum recidat hoc omen*; *This evil light on thy own head*.

The third is מכשף *Mecaſcheph*, *A Witch*, properly a *Jugler*. The Original signifieth such a kind of *Sorcerer who bewitcheth the sences and mindes of men, by changing the formes of things, making them appear otherwise then indeed they are*. The same word is applyed to the Sorceres in *Egypt*, who resisted *Moses*, *Exod.* 7.11. Then *Pharaoh* also called *Mecaſchphim*, the Sorcerers. Now the *Magicians* in *Egypt*, they also did in like manner with their *Inchantments*. This latter part of the text explaineth what those Sorcerers were. In that they are called *Magicians*, it implyeth their learning, that they are *wise men*, and *great Philoſophers*: the word *inchantments* declareth the *manner of the deluſion*, and it hath the signification of such a *ſlight whereby the eyes are deluded*, for להטים *Lahatim*, there translated *inchantments*, importeth the *gliſtering flame of a fire*, *or ſword wherewith the eyes of men are dazzled*. The *Greek* version doth not unfitly terme them φαρμακὰς, *Unguentarios*, *Seplaſiarios*, *Compounders of Medicines*, or if you please, (*f*) *complexion-makers*, *such Artiſans who maske mens and womens faces*, *with paintings and falſe complexions*. Hence it is that the *Apoſtle* compareth such falſe teachers, *who under a forme and ſhew of godlineſſe*, lead captive silly women, to the *Egyptian* Sorcerers, *Jannes and Jambres*, *who reſiſted Moſes*, 2 *Tim* 3 8. These two were of chief note. In the (*g*) *Talmud* they are all called *Johanne* and *Mamre*; by (*h*) *Numenius*, *a Pythagorean*, *Iannes* and *Mambres*; by (*i*) *Pliny*, *Iannes* and *Iotapo*.

(f) φαρμακὰς δὲ τὰς ἐπὶ τὰ πρόσωπα γραμμὰς. *Suidas.*

g *Talmud tract Menachoth. c.* 9.

h *Origen contra Celſum. lib.* 4.

i *Plyn. nat. hiſt. lib.* 30. *cap* 1.

The fourth is חובר *Chober*, *a Charmer*. The *Hebrew*

brew word signifieth *conjoyning* or *consociating*; either from the league and fellowship which such persons have with the Devil, or as *Bodine* thinketh, (*k*) *because such kind of Witches have frequent meetings, in which they dance and make merry together. Onkelos* translateth such a charmer רטין *Raten, amutterer*, intimating the manner of these Witcheries to be by the muttering, or soft speaking of some spell or charme. The description of a *Charmer* is thus delivered: (*l*) *He is a charmer who speaketh words of a strange language, and without sence, and he in his foolishness thinketh that these words are profitable: that if one say so or so unto a serpent or Scorpion, it cannot hurt a man, and he that saith so or so unto a man, he cannot be hurt, &c. He that whispereth over a wound, or readeth a verse out of the Bible, likewise he that readeth over an Infant, that it may not be frighted; or that layeth the booke of the Law, or the Phylacteries upon a child that it may sleep, such are not onely among Inchanters, or Charmers, but those that generally deny the Law of God, because they make the words of the Scripture a medicine for the body, whereas they are not, but medicine for the soul.* As it is written, *Prov.* 3. 22. *They shall be life unto thy soul.* Of this sort was that whereof (*m*) *Bodinus* speaketh, *That a childe by saying a certain verse out of the Psalmes, hindred a woman that she could not make her butter; by reciting the same verse backward, he made her butter come presently.*

k *Bodinus Mag. damon. l.* 1. *c.* 6.

l *Maimon. tract. Idolol c.* 11 *sect.* 10, 12.

m *Bodinus Mag. damon. l.* 2 *c.* 1.

The fifth, שאל אוב *Scheel Ob, a consulter with Ob*, or *with familiar spirits. Ob* signifieth properly a *bottle*, and is applyed in divers places of scripture to *Magicians*, because they being possessed with an evill spirit speak with a soft and hollow voice, *as out of a bottle.* The *Greeke* calleth them Εγγαστριμυθους, (*n*) *Ventriloquos*; *such whose voice seemeth to proceed out of their belly.*

n *Chrysost. in* 1 *Cor.* 12. *Tert. adv. Marcion. l.* 4. *c.* 25.

ly. Such a *Diviner* was the Damosell, *Acts* 16. 16. in (o) S. *Augustines* judgement, and is probably thought so by most Expositors, who are of opinion, that the *spirit of Python* with which this Damosell was possessed, is the same which the *spirit of Ob* was amongst the *Hebrewes*. Hence the *Witch of Endor*, whom *Saul* requested to raise up *Samuel*, is said in *Hebrew* to have consulted with *Ob*; but among the *Latine* Expositors, she is commonly translated *Pythonissa*, *on possessed with the spirit of Python*.

o *August. 2 de doct. Christ. c. 23*

The sixth is, ינעני *Iiddegnoni*, A *Wizard*; in the *Greeke*, he is translated sometimes Γνώστης, *a cunnin. man*. In both languages he had his name from *knowledge*, which either the *Wizard* professed himself to have, or the common people thought him to have The *Rabbies* say, he was called in *Hebrew from a certain beast named by them* (p) *Iadua*, *in shape resembling a man*, *because these Wizards when they did utter their prophesies*, *held a bone of this Beast between their teeth*. This haply might be some *diabolicall Sacrament or Ceremony*, used for the Confirmation of the league between *Satan* and the *Wizard*. (q) *Prophane* History mentioneth divinations of the like kinde, as that *Magicians* were wont to eat the principal parts and members of such beasts which they deemed *propheticall*, thinking thereby, that by a kind of μετεμψύχωσις the soule of such beasts would bee conveyed into their bodies, whereby they might be enabled for prophecy.

p *P. Fag. Levit. 19 Verum Athenæus bestiam hunc vocat* κατὰ βλεπάσα. *Vid. Bodin. Mag. dæmon. l. 1. c. 3 p. 18.*

q *Perer de Mag. p. 57.*

The seventh is דורש אל חמתים *Doresch el hammethim*; the *Greek* answereth word for word, ἐπαοιδὸν τοῦ νεκροῦ, *An inquirer of the dead*, a *Necromancer*. Such Diviners consulted with *Satan in the shape of a dead man*. A memorable example we finde recorded

1 *Sam*

1 *Sam.* 29. There King *Saul* about to warre with the *Philistines*, (God denying to answer him either by *dreams*, or by *Urim*, or by *Prophets*) upon the fame of the *Witch of Ender*, he repaired to her, demanding that *Samuel might be raised up from the dead*, to tell him the issue of the warre. Now that this was not in truth, *Samuel*, is easily evinced, both by testimonies of the learned, and reasons. *First*, it is improbable, that God who had denied to answer him by any *ordinary meanes*, should now deigne him answer so extraordinary. *Secondly*, no Witch nor Devil can disturbe the bodies or Soules of such as die in the Lord, because they rest from their labours, *Rev.* 14. 14. *Thirdly*, if it had been *Samuel*, he would doubtlesse have reproved *Saul for consulting with Witches*.

The eighth is שאל מקלי *Scoel malko*, *A Consulter with his staffe*, *Hos.* 14. 12. *Jerome* saith, the manner of this divination was thus: *That if the doubt were between two or three Cities, which first should be assaulted; to determine this, they wrote the names of the Cities upon certain staves, or arrowes, which being shaked in a quiver together, the first that was pulled out determined the City.* (r) Others deliver the manner of this Consultation to have been thus: *The consulter measured his staffe by spans, or by the length of his finger, saying as he measured, I will goe, I will not goe, I will do such a thing, I will not do it, and as the last span fell out, so he determined*: This was termed by the Heathens ῥαβδομαντεία or βελομαντεία, *Divination by rods or arrows*.

(r) *Vid. Drus in Deut. p. 592.*

The ninth was ראה בכבד *Roe baccabed*, *a diviner by intrals*, *Ezek.* 21. 21. *Nebuchadnezzar* being to make warre both with the *Jewes*, and the *Ammonites*, and doubting in his way against whether of these he should make his first onset; *First*, he consulted with

his *arrowes and staves*, of which hath been spoken immediately before; *Secondly*, he consulted with the *intrals of beasts*. This practice was generally received among the *Heathens*, and because the *liver* was the principall member observed, it was called ἱπατοσκοπία, *Conjultation with the liver*. Three things are observed in this kind of divination. *First*, the colour of the intrals, whether they were all well *coloured*. *Secondly*, their *place*, whether none were *displaced*. *Thirdly*; the *number*, whether none were wanting; among those that were wanting, the want of the liver, or the heart chiefly presaged ill; that day *Julius Cæsar* was slain, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.

THE

THE FIFTH BOOKE. Of their Consistories.

CHAP. I.

Their Courts of Judgement, especially their Ecclesiasticall Consistory.

THere were in *Israel* distinct *Courts*, consisting of distinct *persons*, the one principally for *Church-businesses*, the other for *affairs in the Common wealth*; the one an (a) *Ecclesiastical Consistory*, the other a *civil judicatory*: of the first, and their severall censures, and punishments, it remaineth now to be spoken.

(a) Iunius Anal. Expos. Deut. 17.

These different Consistories or *Courts* of justice we finde first distinguisht, *Deut.* 17. 12. *He which will not hearken unto the Priest, nor unto the Judge.* Where the people of *Israel* are directed, in what cases, and to what persons they should make their appeales from inferiour *Courts*; Namely, to the *Priests, in matters spirituall*, or *ceremonial*; and to the *Judges in matters*

ters civill or criminal. These two Courts are more plainly distinguished, 2 *Chron.* 16. where *Jehosaphat* reforming many abuses in *Church* and *Commonwealth*, first appointed thorow-out all the fenced cities of *Judah*, *secular Judges* to determine criminall causes, *vers.* 5. And at *Jerusalem* he appointed a *spiritual Court* consisting of *Levites*, *Priests*, *and the chief Fathers of Israel*, *vers.* 8. And in causes spiritual for the *Lord Amariah* the *High Priest* was chief: in causes criminall for the *King*, *Zedekiah* was chief, *vers.* 11. likewise the *Prophet Jeremiah* is condemned to die, by the *consistory of Priests*, *Jer.* 26 8. But by the *Consistory of Princes secular*, *or Judges sitting in the gate*, he was absolved and discharged, *verse.* 16. yea, although the tyranny of *Antiochus*, and the troublesome times insuing had bred such a confusion in matters of Government among the *Jews*, that an evident distinction can hardly befound in the *New-Testament*: yet some foot steps and imperfect tokens of both Courts are there observeable, principally, *Matth.* 21. 23. *It. Matth* 26. 3. *The chief Priests* and the *Elders* of the people, are named as two *distinct Consistories*: and each Consistory seemeth to be differenced by its proper name; The *secular consistory* termed συνέδριον, *A Conncell*: the *spiritual* termed συναγωγή, *A Synagogue*. *They will deliver you up to the Councells, and they will scourge you in their* Synagogues, *Matth.* 10. 17. Hence that great assembly of *Prophets* and holy men called together by *Esra*, for the information of the *Church*, after their return from *Babylon*, is called *Synagoga magna*, *a great* Synagogue.

The office of the *Ecclesiastical Court*, was to put a difference between things *holy and unholy*, and between *clean and unclean*, Levit. 10. and to *determine*

mine appeales in controversies of difficulty. It was a *representative Church.* Hence is that, *dic Ecclesiæ, Mat.* 18.16. *Tell the* Church, becauſe unto them belonged the *power of Excommunication*, the ſeverall ſorts of which cenſure follow in the next Chapter.

Onely here take notice, that as in the *Civil Conſiſtories*, conſiſting of *ſeventy Judges*, which was the ſupreme Court, there were two ſat as Chief, namely, one whom they termed *Naſi*, the *Lord chief Juſtice*; and the other whom they termed *Abbeth din*, the *Father of the* Senate: ſo in the *Eccleſiaſticall Conſiſtory* the *High-Prieſt* and his Sagan, or *ſecond High-Prieſt*, ſate chief there, 2 *King.* 23.4. (*b*) That the *High-Prieſt* ſate in the *Sanedrin* neceſſarily is an errour, for he was not elected into that Company, except he were a man of extraordinary wiſdome. Again, note, that ſometimes both *Conſiſtories* aſſembled together, as often as the matters to be determined were partly *ceremoniall*, partly *civill*, partly belonging to the *Church*, partly to the *common-wealth*: which being not noted, cauſeth the Courts not to be diſtinguiſhed by many Expoſitors. This meeting and joyning of both *Conſiſtories* often appeareth in the *Goſpel.* The *chief Prieſts* and the *Elders* meet together.

(*b*) *Moſes Kotſen. in Sanhedrin.*

Chap. II.

Of their Excommunication.

THey had three *Degrees of Excommunication.* The firſt was called in the *N. T. a caſting out of the Synagogue*, *John* 9.22. by the Jews (a) *Niddui* i) *a ſeparation*, or *putting a way.* (b) It ſignified *a ſeparation*

נידוי *Significat hæc vox Separationem, Elongationem: deducitur à verbo* נדח *Separavit. Hinc etiam proſcriptus, profligatus, aut ſeparatus, quiſpiam dicitur* מנודח.

(b) *Buxtorf. ex Rabbinis Lex. Hebr. pag.* 5..

paration from all commerce or society either with man or woman for the distance of *four Cubits*; also *from eating or drinking with any; from the use of the marriage bed, from shaving, washing, or the like*, according to the pleasure of the *Judge*, and the quality of the offence: It was of force thirty dayes, yet so that they might be shortned upon repentance. He that was thus *excommunicated*, had power to *be present at divine Service, to teach others, and learn of others; he hired servants, and was hired himself*, but alwayes on condition of the foresaid *separation*. If he remained impenitent, according to the pleasure of the Judge, his punishment was increased, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male-children were not circumcised, if he died without repentence, then by the sentence of the Judge, a stone was cast upon his Coffin or Bier, to shew that he was worthy to be stoned. They mourned not for such a one with solemn lamentation; they followed him not unto the grave, nor buried him with common burial.

The second was called in the *N.T. a giving one over to Satan*, 1 *Cor.* 5.5. By the *Jewes* חרם *cherem*. For the better understãding of this word we must know that it is not used in this sence in the *Old Testament*; there we shall finde it applied to *persons*, or to *things*; if to *persons*, then it signifieth *a devotion of them to God by their death*, *Levit.* 27.29. If to *things*, then it signifieth *a devotion of them unto God*, by separating them from ordinary use: hence it is that *Achan* is punisht for stealing the *devoted* thing, *Josh.* 7. (c) *Persons* thus *devoted*, were termed by the *Greeks* ἀναθέματα, and *devoted things*, ἀναθήματα. Notwithstanding, in the *Apostles* time, both *Cherem* and ἀνάθεμα, signified a *second* degree

c *Budæus* ἀναθέματα *dici tradit homines sacros* (i) *quorum capita inferis dicata sunt & devota*: ἀναθήματα *vero donaria diis consecrata.*

gree of Excommunication, differing from the former; *First*, because it was not done in a *private Court*, but published in the audience of the *whole Church*. *Secondly*, maledictions, and curses were added out of the law of *Moses*. At the publishing hereof Candles were kindled, and when the curses were ended, they put out the Candles, in token that the excommunicate person was *deprived of the light of Heaven*. This kind of *excommunication* was exercised against the *incestuous person*. And against* *Hymenæus*, and || *Alexander*.

The third was called in the *New Test.* by the *Syriack* name *Maranatha*, 1 *Cor.* 16, that is, *the Lord cometh* *Maran* signifieth *the Lord*, and *Atha. cometh*, and this they say was instituted by *Enoch*, *Jud.* 11. The *Jewes* called it *Schammatha*, the Etymology of which word I finde to be twofold. Some say it soundeth as much as *Maran-Atha*, *the Lord cometh*, (*d*) *Schem* signifying the *Lord*, and *Atha Cometh*: (*e*) others say it soun deth *There is death*, *Schem* signifying *there*, and *Mitha*, *death*. Hence we may render it an *excommunication to death*. [f] And this is thought to be the reason of that phrase, 1 *Joh.* 5.16. *There is a sin unto death*, i. which deserveth *excommunication to death*. (*g*) *R. Gersom* forbade the breaking open of letters, under the penalty of all 3 sorts of *excommunication*. And this was termed *Excommunicatio in secreto nominis tetragrammati*: see the forme thereof in the *Chapter of the Sadduces*.

In the *Greek Church* there were (*h*) *foure degrees of this censure*. 1. Σύστασις. Those were censured with *this degree*, who were onely *debarred the Lords Table*: as for entrance into the *Church*, hearing the word, praying with the congregations, they injoyed equall liberty with *other Christians*, they might stand by & behold others receive the *Sacramẽt*, but themselves did not

* 1 *Cor.* 5. 5.
|| *Tim.* 20. 15.
d ש״ם *Dominus venit.*
אהא
e *Elias Thisbites in radice.*
שמהא
f *Bertram de Politia Judaic. c.* 2. *p.* 21.
g *Buxtorf. Epi. Hebr. p.* 59 *in dorso Epistolæ subjecti solebat hæc abbreviatura* אסור כהרג מח *i. prohibitum est anathema Rab. Gerson. nominis captivitatis (scil. resignare has literas)*
h *Vid. Justelli notar. in codicem canonum, Eccles. univers. ad canon.* 5. *Bellar. de pœnit. l.* 1. *c.* 22. *& Casaub. Ezercit. p.* 552. *observant quintum gradum, quem ille* μέσωσιν, *alter* μέθεξιν, *appellat.*

Partake thereof, whence they were called *Stantes* 2. ὑποπτωσις, concerning this cenſure, all that I read of it is thus; that he that is *thus cenſured* hath admittance into the Church, (i) but his place muſt be *behind the Pulpit*, and he muſt depart with the *Catechumeni*, that is ſuch *Pagans* who were gained to the *Chriſtian Faith*, but not fully admitted into the *Church*, becauſe they wanted baptiſm, and therefore that they might not pray promiſcuouſly with other *Chriſtians*, there was a place behind the *Quire of the Church*, in manner of Cloyſters, allotted to them, and was from them called, (k) *Catechumenum*: This I take to be the place of this *ſecond degree of Excommunication*, ſo that the force of this cenſure I think to conſiſt in theſe three things. Firſt they were *barred the Lords Table*. Seconly, they might *not ſtand by at the Adminiſtration of the Lords Supper* (which was allowed in the firſt degree) and this appeareth cleerly, becauſe the *Catechumeni departed alwayes at the celebration of the Communion*; for to them principally it was ſaid *Ite, miſſa eſt*. Thirdly, though they might ὑποπιπτειν, *fall down on their knees and pray*, and were thence called *Succumbentes*, yet this they might not do in the Congregation, but onely in that place *behind the quire or pulpit*, which was allotted to the *Catechumeni*, and in this alſo this *ſecond degree* differeth from the *firſt*. The third ſort of cenſure was ἀκροασις, the party thus cenſured was permitted to come no further than *the Church Porch*, where it was lawfull for him to heare the Scriptures read, but not to joyn in prayer, nor to approach the Lords *Table*, whence ſuch were termed *Audientes*. The fourth, and laſt ſort was πεσκλαυσις, perſons under this cenſure ſtood quite without the Church, requeſting thoſe that entred in, with teares and

i *Vid Inſtel. loco citato.*

k *Hoſp. in. de Templis p 88*

and weeping to petition the *Lord for* mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was censured by the *first degree of Excommunication* called *Niddui*, and that the last called *Schammatha* was of *Enochs constitution*; both these being of such antiquity, I dare not say that the *three degrees of Excommunication* were borrowed from the *three sorts of uncleanesse*, which excluded people out of the *three camps*, though there was an observeable proportion between them. *Niddui* may be parallel'd with the exclusion out of the *camp of God alone*, which befell those that were defiled by touch of the dead: *Cherem* may be compared to the exclusion out of the *camp of God, and the camp of Levi*, which befell those that were difiled of an issue. *Schammatha* may be compared with the exclusion out of *all three camps, the camp of God, the camp of Levi, and the camp of Israel*, this befell those that were defiled with le prosie; and from the *Jews*, it is probable that the *Greek* and *Latin Churches* borrowed their *degrees of Excommunication*

[1] *De quibus P. Fagius, in Num. 5. 2.*

CHAP. III.

Their civil Consistories, what persons were necessarily present in them.

IN many things men might be sinfull in respect of *Gods Law*, though not liable to punishment, in respect of mans; *thou shalt not avenge, nor be mindfull of wrong, Levit.* 19. 18. which the *Hebrews* explaine thus; *To avenge*, is to deny a good turne to one who formerly denyed him. To *be mindful of a wrong*, is to

do a good turn to one who formerly would not do so much for him; but at the doing thereof, to upbraid the other with unkindnesse. They illustrate it thus: when *Reuben* said to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him: Afterward *Simeon* had need to borrow an Hatchet of *Reuben*, and saith unto him, lend me thy Hatchet; *Reuben* saith unto him, I will not lend him, thou wouldst not lend me thine: this is נקימה *Nekima*, *Avengement*. Now when *Reuben* saith to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him; afterwards *Simeon* borroweth a Hatchet of *Reuben*, *Reuben* saith, loe I will lend it thee, I will not deal with thee as thou dealedst with me, this is נטירה *Netira*, *Mindefulnesse*: both these were sinfull, but not liable to mans judgement.

In all *civil Courts*, five sorts of persons were alwayes present. 1. *Judges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witnesses*. In the *Supreme Courts* there was one that was chiefe over all the other *Judges*, they called him in *Hebrew*, *Nasi*; in *Greek*, ἄρχοντα, *the Prince*. His leave they craved for the trial of actions. The *Witnesses* were at least two *Deut.* 19. 13. If they were false, they punisht them wtih a *Talio*, the same punishment which he intended against his brother *Deut.* 19. 19. The *Notaries* were two, (*a*) one stood on the *right hand to write the sentence of Absolution*, and what was spoken in defence of the partie; the other stood on the *left hand, to write the sentence of Condemnation*, and the objections against the party. (*b*) *Drusius* thinks that *Christ* speaking of the last judgement had reference to this, *He shall set the sheep on the right hand, and on the left the goats, Matth.* 25. 22. The *Officers* were in manner of *Sheriffs*, they were present to execute

a *Moses Kotsen. in Sanhedrin.*

b *Drusius præter. Matth.* 25.

executed what the *Judges* determined, whence they carried up and down their *staves* and *whips*, as the *Consuls* of *Rome* had *Rods* and *Axes*, carried before them * for the readier execution of justice. In *Hebrew* they are called שטרים *Schoterim*, by the Septuagint sometimes γραμματεῖς, in our *English* translation commonly *Officers*, and by Saint *Luke* πράκτορες; for doubtlesse there is allusion unto them, *Luke* 12. 58. When thou goest with thine adversary (ἀρχοντι) to the *Magistrate*, as thou art in the way, give diligence that thou mayst be delivered from him, lest he hale thee to the *Judge* and to the *Judge* deliver thee to the *Officer*, &c. The *Pleader* was called בעל ריב *Baal rib*, he stood on the *right hand* of the party cited into the *Court*, whether he pleaded for or against him. The *Lord* shall stand on the right hand of the poore, to save him from those that judge his soul. *Psal.* 109.31. that is, *the Lord shall plead his cause*. And *Satan* stood at the *right hand of Joshua*, *Zach.* 3.1. that is, *to accuse him or plead against him*. When S. *John* speaketh, *If any man sinne, we have an Advocate*, 2 *John* 2.1. He alludeth unto this *Baal rib*, or *Pleader*. The *Judges* they examined and determin'd matters, and after examination, sentence was pronounced by the *Judge* in this manner; *Tu N. justus, Tu N. reus, Thou Simeon art just, Thou Reuben art guilty*: at the pronunciation of which the guilty person was dragged to the place of execution. *When he shal be judged, let him be condemned* Ps.109. 7: the *Hebrew* is, *let him goe out wicked*.

* *Moses Kimchi in Sanhedrin.*

The manner of sentencing persons, varied in most Countries. The *Jews* by a simple pronuntiation of sentence, both absolved men, and condemned them. The (c) *Romans* gave sentence by casting in tables into a certain box or urne prepared for the purpose:

(c) *Rosin. Antiq. Rom. l 9. c. 25.*

if they abſolved any, they wrote the letter *A* in the table, it being the firſt letter of *Abſolvo*: if they would condemne any, they caſt in a table with C written in it, which is the firſt letter of *Condemno*: if the matter were hard to determine, they would caſt in other tables with N L ſignifying *Non Liquet*. The (*d*) *Græcians* in like manner uſed three Letters, Θ was token of *condemnation*, which occaſioned that of *Perſius*,

d *Eraſm Adag.* Θ *præfig.*

Et potis eſt nigrum vitio præfigere theta.

T was a token of *abſolution*; Λ of *ampliation*. Others ſignified *condemnation*, by giving *A black ſtone*; and *abſolution*, by giving a *white ſtone*.

Mos erat antiquis, niveis atriſque lapillis,
Hos damnare reos, illos abſolvere culpa.
Ovid. Metamorph. 15.

To this there ſeemeth to be an alluſion, *Rev.* 2.17. To him who overcometh I will give a *white ſtone*, that is, I will abſolve and *acquit* him in the day of judgement.

Note theſe three phraſes, ἀναστῆναι εἰς κρίσιν, *To riſe up to judgement*, ἀναστῆναι ἐν κρίσει, *To riſe up in judgement*; ἐξελθὼν κατακριθήσεται, *To depart guilty*. The *firſt* is applyed *to the Judge* in the execution of juſtice. *When God roſe up to judge*, *Pſalme* 76.10. That is, *to execute judgement*. The *ſecond* is applyed *to the party prevailing in judgement*. *The men of Nineveh ſhall riſe up in judgement with this generation*, *Matth.* 12.41. That is, *ſhall be juſtified before this generation*. The *laſt* is applyed *to the party condemned*, *Pſal.* 109.7, *Let him depart guilty or wicked*, *the ungodly ſhall not ſtand in judgement*, *Pſal.* 1. The like phraſes were in uſe among the *Romans*, *Stare in Senatu*, to prevail in the *Senate*, *Cauſa cadere*, *to be caſt in ones ſuit*. But theſe phraſes among the *Romans* I think to have been taken out of

of their Fence-Schooles, where the set posture of the body, by which a man prepareth himselfe to fight and grapple with his enemy, is termed *Status*, or *Gradus*, as *cedere de statu, to give back*, *Gradum vel statum servare, to keep one standing*: and from thence have those elegancies been translated into places of judgement.

CHAP. IV.

The number of their civil Courts.

THeir Civill Courts were two, סנהדרים גדולה *Sanhed im gedola, the great Consistory*, or *suprem Senate*, סנהדרים קמנה *Sanhedrim Ketanna, the lesser and inferiour Court.* Thus I finde them divided generally by the *Rabbines*: and although the latter was subdivided, as will after appear; yet in old time there were only two first branches: which division our *Saviour Christ* seemed to have followed, calling the lesser Court κρισιν, by the name of *judgement*: the greater συνέδριον, by the name of a *Councell*. Whosoever is angry with his brother unadvisedly, shall be culpable of *Judgemeut*. Whosoever saith unto his brother *Raca*, shall be worthy to be punished by the *Councell*: Whosoever shall say *fool*, shall be worthy to be punished with the *fire of Gehenna*, *Matt.* 5. In which words, as there is a *gradation of sin*, 1. *Anger*, passion of mind. 2. *Raca*, (c) scornefull or slighting speech, as *Tut*, *Tush*, &c. 3. *Foole*, reproachfull and approbrious names: So likewise there is a *gradation of punishment*. 1. *Judgement*, a lesser Court. 2. *Councel*, the greater Court. 3. The *fire of Gehenna*: Now *Gehenna* was a valley, terrible for

c *Raca non grandis alicujus est sermo convitii, sed magis è contemptu natus est & neglectu dicentis Chrysost. homil. 16 in Mat.*

for two sorts of fires in it; *First*, for that wherein men burnt their children unto *Moloch.* (f) *Secondly*, for an other fire there continually burning, to consume the dead carcasses, and filth of *Ierusalem*; partly for the terriblenesse of the first, and partly for the contemptiblenes of the place by reason of the second fire, it was a *type of hell fire it selfe*. We may resolve that text thus, *Anger* deserved the punishments of the *lesser Court*. *Raca*, the punishments of the *greater*: and *Foole* deserved punishments beyond all Courts, even the *fire of Gehenna*.

f *David Kimchi Psa.* 27. 13.

The *greater Court*, by way of excellency, was called the *Sanhedrin*, which word came from the *Greek*, συνέδριον, *a place of Iudgement*: It was also called בית דין *Beth din, the house of Iudgement*. It was distinguished from the other *Courts*, *first*, in respect of the *number* of the *Iudges*, which were *seventy one*; according to the command of *God* to *Moses* of their first institution, *Numb.* 11. 16. *Gather unto me* seventy *men of the* Elders *of* Israel, *whom thou knowest that they are the* Elders *of the people, and Governours over them, and bring them unto the Tabernacle of the congregation, and let them stand there* with thee. From the latter words of this text, it is observed, that there were *seventy* besides *Moses*; and therefore after his decease they alwayes chose one *chief Iudge* in his roome, not reckoning him among the *seventy*, they called him *Nasi*, the *Prince*, or *chief over the seventy*. These *seventy* are (h) thought to be chosen *six* out of every *Tribe*, save the *Tribe of Levi*, out of which onely *foure* were chosen. * Others think the manner of their choice was thus; Six of every Tribe had their names written in little scrolles of Paper, in *seventy* of these scrolles was written זקן *Zaken, Senex an Elder*; in the two

g *Moses Kotsen. fol* 186. *col.* 2.

h *Franc. Junius Analyt. expos. Num.* 11.

* *Solom Jarchi*

two other חלק *Chelek*, *pars*, *A Part*; these scrolles they put in a pitcher of urne, and those that pluckt out a scroll wherein *Elder* was written, were counted amongst the number of the *Judges*: those that pluckt out the other scrolles, in which a *Part* was written, they were rejected, *Numb.* 11.26. The senior of these *seventy* was called אב בת דין *Ab beth din*, the *Father of the Judgement hall*. The (*i*) whole set or *Bench of Judges*, sate in manner of an halfe Circle, the *Nasi* sitting in the middest above the rest, the other sitting round about beneath, in such manner that the *Father of the judgement Hall* sat next to the *Nasi* on the right hand. The *lesser Consistory* was subdivided into two sorts, one consisted of *twenty three Aldermen*, and two such *Consistories* there were in *Ierusalem*, the one at the *doore of the Court before the Temple*, the other at the *doore of the Mountain of the Temple*: yea, in every City throughout *Israel* where there were sixscore householders, such a Consistory was erected: the other sort of *lesser Courts* consisted only of a *Triumvirat*, *three Aldermen*, and this was erected in the lesser Cities, which had not the number of sixscore householders.

Numb. 11.26.

i *Moses Kotsen. fol.* 185. *col* 2.

The (*k*) second difference between the *greater Consistory* and the *lesser*, was in respect of the *place*. The *Seventy* sat onely at *Ierusalem*, without the *Court of the Temple*, in a certaine house called לשכת הגזית *Lischath hogazith*, *the paved Chamber*, because of the curious cut stones wherewith it was *paved*: by the *Greekes* it was called λιθόστρωτον, the *Pavement*. *Pilate* sat down in the judgement seat, in a place called the *Pavement*, *John* 19. 13. The other *Consistory* sate all in the *gates of the Cities*. Now because the gates of the City are the strength thereof, and in their gates their

k *Moses Cotsen ibid.*

their Judges sate; hence is that, *Matth.* 16. 18. *The gates of hell* shall not overcome it, that is, neither the *strength* nor *policy* of *Satan*.

Lastly, they differed in respect of their *power and authority*: the *Consistory of seventy* received (*l*) *appeales* from the other *inferiour Courts*, from that there was no appeal: again, the *Consistory of three* sate not on life and death, but onely on petty matters, as whipping, pecuniary controversies, and such like; the other twenty three sate on life and death, but with a restrained power; they had not authority to judge a *whole tribe*, *the High-Priest*, *false Prophets*, and other such weighty matters: this belonged only to the *seventy in Jerusalem*: (*m*) Hence is that, *O Jerusalem, Jerusalem, which killest the Prophets, Luke* 13. 34. The means how they tryed a *false Prophet* was thus; they observed the judgements which he threatned, and the *good*, which he prophesied to a place: if the judgements tooke not effect, this did not argue him a *false Prophet*, because God was mercifull, as in the case of *Ezekiah*, and the people might repent, as the *Ninivites* did: but if he prophesied *good*, and that came not to passe, they judged him a *false Prophet*. The ground of this trial they make the words of *Jeremiah the Prophet which prophesied of peace, when the word of the Lord shall come to pass, then shall the Prophet be known that the Lord hath truely sent him, Jer.* 28. 9.

l Deut. 17. 8.

m Curæus de rep. Hebr. p. 109.

The *Colledge* or company of these *seventy*, exercised judgement, not only under the *Kings* and *Judges*, (*n*) but their authority continued in times of vacancies, when there was neither *Judge* nor *King* to rule *Israel*, and it continued untill (*o*) *Herod* put them down, and destroyed them, to secure himselfe of the Kingdom.

n P. Galat. l. 4. cap. 5.

o Joseph Antiq. l. 14. ca. 17.

Here some may object, that there were no such *Courts*, or their liberty much infringed in *Samuels time*: For he went from year to year in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, *and judged Israel in all those places*, 1 *Sam.* 7. 16. To which, I take it, we may say, that as the *Emperours* of *Rome* had power to ride Circuits, and keep Assises, which was done without any infringement of the liberties of their *Senate*: So the *Kings* and *Judges* in *Israel* had the like power, and yet the authority of their Courts stood firme. This kind of judging by keeping Assises, the *Romans* termed βουλὴν κυρίαν, the other βουὴν σύγκλησον.

CHAP. V.

Properties required in Judges, and the manner of their election.

THe Law of *God* required these *properties* in *Judges*; 1. *Wisdome.* 2. *Understanding.* 3. *Integrity.* 4. *Courage*, *Deut.* 1. 13. Others are reckoned, *Exod.* 18. 21. namely, 5. *The feare of God.* 6. *Love of truth.* 7. *Hating of covetousness*: to these may be added the eighth, namely, *having no respect of persons*, *Deut.* 1. 17. These two last especially, the *Heathens* required in their *Judges*: whence the (*a*) *Thebans* painted *Justice without hands*, *and without eyes*, to intimate that *Judges* should receive *no gifts*, nor be swayed with *sight of persons*.

a *Plut. de Iside.*

The (*b*) *Jews* added many more. 1. *That they should be free from all blemish of body.* 2. *That they should be skilled in the seventy Languages*, *to the intent that they might not need an Interpreter in the hearing of Causes.* 3. *That they should not be far strucken in years*; *which*

b *Moses Kotse. in Sanhedrin.*

likewise was required of the Romans in their Judges, as appeareth by that common adage, Sexagenarius de ponte. 4. That they should be no Eunuches, because such commonly were cruell. 5. That they shou'd be Fathers of children, which they thought was a special motive to mercy. 6. That they should be skil ull in Magick, without the knowledge of which, they were not able to judge of Magicians.

That there might be a sufficient supply of able men to succeed in the room of the *Judges* dying, there sate (*c* three benches of others beneath, whom they called (*d*) *Talmidi Chacamim, Scholars of the wise men:* out of these they made their election, and two of these always accompanied the condemned person to the place of execution.

c *Moses Kotsen. ibid.*

d תלמידי חכמים *Disciuli sapientum.*

Inauguration of Judges was *two-fold.* At first, by *imposition of hands* upon the head of the party, after the example of *Moses laying hands on Joshuah*: this *imposition of hands* was not held lawfull, (*e*) except it were in the presence of *five or three Judges* at the least. Afterwards it was by *saying a certain verse* (*f*) Lo *thou art associated, and power is given thee to judge of penalties.* Hence is that saying of *Galatinus* out of the *Talmud, Institutio Judicum, aut manu fiebat, aut nomine tantum.*

e Petr. Galatin. lib. 4. cap. 9.

f הויאת סמוך וישלך השות לרון אפולך דוני קנסות *Maiman in Sanhedrin.*

Observe here, that *Samuc*, which I render *associated*, doth not alwayes signifie a man licensed to the discharge of some publick office by the *imposition of hands*, for here it is applyed to those who were *not admitted by imposition of hands.* Now the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, *Jewes* and *Christians*, translated the *imposition of hands*, is, because this solemn kind of licensing, termed *Semica* or *Semicuth*, was in old time used only towards two sorts of men in their admissi-

on

on, towards *Rabbies* and towards *Judges*; which kind of permiſſion, becauſe it was not performed towards either of them without this ceremony of *impoſing hands*; hence theſe two words have been tranſlated the *impoſition of hands*, whereas properly they ſignifie nothing elſe, but *an aſſociation, an approximation, or conjoyning of one into the ſame corporation or companie, of which he that doth aſſociate and give admiſſion is a member.*

CHAP: VI.

Ceremonies common in all capitall judgements.

IN their greater puniſhments which deprived of life, ſome *ceremonies* were *common* to all.

Firſt, the Judges were to uſe deliberation in all cauſes, but eſpecially in matters capitall. There were foure cauſes, ſaith (*a*) *Jonathan* in his *Targum*, that came before *Moſes* (he meaneth none in particular, but what they were, we ſhall preſently learn out of other records) *two* of theſe were not *weighty*: in theſe he *haſtened*; *two more materiall*, concerning life and death; in theſe he delayed. (*b*) *Cæterum tam de his quàm de illis dicebat, Non audivi. Of both the lighter and weightier cauſes, Moſes ſaid, I have not heard*, to wit, from the *Lord*: to ſhew that a deliberation and conſultation as it were with *GOD*, ought to be *in all judgements*, before ſentence be pronounced: theſe four cauſes are named in (*c*) *other Records*; The *two lighteſt are*, 1. *The matter of uncleanneſs, debarring the people from the Paſſeover, Num. 9 9. Secondly, the caſe of Zelophehads daughters, Numb. 36. 10. The two weightier*

a *Targum Jonath. Num 9. 8.*

b ובאלין ובאלין אמר משה לא שמעית *Jonath.*

c *Targum Hieroſ. Num. 9 8.*

are, 1. *The cause of the blasphemer*, Lev. 24. 13. *Secondly, the case of him that gathered sticks on the Sabbath*, Num. 15. 35. In all these judgements there is, *The Lord spake unto Moses*. And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth *Moses* in a solemn manner bespeak the people to stand still, *Et ego audiam*, *And I will hear what the Lord will command.* Notwithstanding, *wilfull delayes in justice* maketh the *Judge unrighteous*. In that *unrightcous Judge*, from whom the Widow wrested sentence by importunity, we read not of any other fault in him, but delay, *Luke* 18. 6.

Secondly, the party accused was placed on some *high place*, from whence he might be seen and heard of all the people: *Set Naboth*, *In capite populi*, *on high among the people*, 1 *Kings* 21. 9.

d Drus. præteri. Matth. 27.

Thirdly, the *Judges* and the *Witnesses* did (when sentence was pronounced) put their hands upon the condemned persons head, and said, *Sanguis tuus super caput tuum*, *Thy blood be upon thine own head*: unto this the people had reference, saying, *His blood be on us and on our children*, *Mat.* 27. 25.

e Moses Kotsen. in Sanhedrin. It. Talmud. it. Maccoth. cap. 3. in Mischna.

f ספוקל טריא Uziel. & Targum Hierosol. Gen. 37. 30.

Fourthly, the place of execution was *without the gates*, the malefactors were had thither by *two executioners*, termed by the *Rabbines* חזני הכנסת *chazani hacceseth*, *spectators of the congregation*, which is a *periphrasis* of those, whom St. *Mark* calleth σπεκελάτορες, *Mark* 6. 27. which word, though it be used by the *Greeks* and (*f*) *Chaldee Paraphrasts*, yet it is a meer *Latine*, derived *à speculando*; because in the *Court* the *Executioners* were only *spectators*, to behold and attend what the *Judges* would command them.

Fifthly, when the malefactor was led to execution,

a

a (g) *publick cryer* went before, saying, *Such a one is going to be punisht with such a death, because he hath committed such, or such an offence, at such a time, in such a place, and these N. N. are witnesses thereof: If any therefore knoweth any thing which may do him good, let him come and make it known.* For this purpose one was appointed to stand at the door of the Consistory, with an handkerchief or linnen cloth in his hand, that if any person should come for his defence, he at the door swinged about his handkerchief; upon the sight whereof, another standing in readiness a pretty distance off with an horse, hastened and called back the condemned person: yea, if the malefactor had any further place for his owne purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those whom they termed *Scholars of the wise men*, were sent with him to observe his speech on the way.

g *Moses Kotsen. in loco superius citato.*

Sixtly, he was exhorted to *confess*, that he might have his portion in the world to come: Thus *Joshua* exhorted *Achan*, Josh. 7. 19. *My son, give I pray thee glory unto the Lord God of Israel, and make confession unto him:* unto whom *Achan* answered, *vers.* 20. *Indeed I have sinned against the Lord God of Israel, and thus have I done.*

Seventhly, in the time of execution, they gave the malefactor (h) *Granum thuris in calice vini, A grain of Frankincense in a cup of wine:* this they did give to cause a giddiness in the condemned persons head, that thereby he might be lesse sensible of the paine. St. *Mark* calleth this cup ἐκμυρμισμένον οἶνον, *wine mingled with myrrhe*, Mark 15. 23. This was done after the *manner of the Jewes*, but the *souldiers in mockery* mingled Vinegar and Gall with it, *Mat.* 27. 34. As likewise

h קדרט לכרנה בכן משל יין *Korat lebona beco soheliar Maimom. in Sanhedrin. cap. 13. It. Moses Kotsen. in Sanhedrin.*

wise they gave him a second cup in *dorision*, when they took a spunge, and filled it with Vinegar, and put it on a reed, *Matth* 27.48. S. *Mark* in the first cup mentioneth the custome of the *Jews*, which in it self had some shew of compassion, for the ground of this custome was taken from that, *Prov.* 31. 6. *Give strong drink unto him that is ready to perish.* S. *Matthew* mentioneth only their wicked mixture, contrary to *the received custome*, so that one Evangelist must expound the other. This *first cup* was so usually given before execution, that the word *Calix* a *cup*, is sometimes in the Scripture put for *death it self. Father if it may be, let this cup pass from me.*

Lastly, (*i*) the tree whereon a man was hanged, and the *stone* wherewith he was stoned, and the *sword* wherewith he was beheaded, and the *Napkin* wherewith he was strangled, they were all buried, that there might be no evill memorial of such a one, to say: *This is the tree, this is the sword, this is the stone, this is the napkin, whereon, or wherewith such an one was executed.*

i *Cascub. exercit. p 654. ex Maimonid.*

a *Paraphrast Cald. Ruth* 1. 17. *Mikkolsi. fol.* 183 *col.* 3.

b סקימה *Sekith, Lapidatio*

c שריפה *Sheripha, combustio*

d הרג *Herog decollatio*

e חנק *Chonek. Suffocatio*

f בל מיתחה האסורה כתורה סתם חנק חדא *Omnis mors quæ absolute in lege usurpatur est ãgulatio est, R. Solom Exod.* 21. 16.

CHAP. VII.

Their Capitall punishments.

THe *Jewes* of old had onely (*a*) *four sorts of death* in use among them. 1. (*b*) *Lapidatio*, stoning. 2. (*c*) *Combustio*, burning. 3. *Decollatio*, beheading. 4. (*d*) *Suffocatio*, strangling. Of these, *stoning was counted the most grievous, burning worse than beheading, beheading worse than strangling, and strangling was the easiest of all.*

They have a (*f*) *rule*, that wheresoever the Scripture

ture saith of an offender, *Morte plectetur, he shall be punisht with death,* not expressing the kinde of death, there it ought to be interpreted of *strangling.* For example, the law saith of the Adulterer, *Lev.* 20. 19. *Morte plectatur, Let him be punisht with death:* because the kinde of death is not here mentioned, they interpret it *strangling.* The reason of this rule is, because strangling was the easiest death of the foure; and where the Law determineth not the punishment, there they say, *Ampliandi favores,* The favourablest exposition is to be given.

The rule is not generally true; for in former times *Adultery was punisht with stoning.* I will judge thee after the manner of them that are *harlots,* saith the *Lord, Ezek.* 16, 38. And in the fortieth verse the judgement is named; *They shall stone thee with stones*: likewise the *Scribes* and *Pharisees* said unto Christ, *Moses* in the Law commanded us, that such should be stoned, *John* 8.

Before we treat in particular of these four punishments, it may be questioned, *Whether the Jewes had any power to judge of life and death, at that time when they crucified our blessed Saviour?* The *Jewes* said to *Pilate, It is not lawfull for us to put any man to death, John* 18. 31. Latter *Jewes* say that (g) *all power of capital punishments was taken from them forty years before the destruction of the second Temple*, and of this opinion are many *Divines.*

(g) *Moses Kotsen. in Sanhedrin.*

Answer. First, the *Jewes* speech unto *Pilate*, that it was not lawfull for them to put any man to death, cannot be understood, as if they should have said, we have no power to put any man to death; for admit, that power in criminals were, in the *generall*, taken from them, yet in this *particular*, power was permitted

ted them at that time from *Pilate*, *Take ye him, and judge him according to your Law*, John 18. 31. Neither can it be said, that their law could not condemn him, if he had been a transgressour thereof; or that they had not out of their law to object against him; for they say, *They had a Law, and by their law he ought to dye*, *John* 19. 7. It was not then want of *Power*, but the *holiness of that time*, made them say *it was unlawful*. For they held it *unlawfull* upon their *dayes of preparation* to sit on life and death, as hath been shewen in the *Chapter of translating Feasts*. And *Friday* on which our *Saviour* was condemned, was the *preparation of their Sabbath*.

Secondly, in the question, whether power of judging capitall crimes were taken from them by the *Romans*? We are to distinguish between *crimes*. *Some crimes were transgressions of the Roman law*, as theft, murder, robberies, &c. power of judging in these was taken from them: *other crimes were transgressions onely against the law of Moses*, as blasphemie and the like: in these, power of judging seemeth to have remained with them. When *Paul* was brought by the *Jewes* before *Gallio*, *Gallio* said unto them, if it were a matter of *wrong* or *wicked lewdness*, O ye *Jews*, reason would, that I should bear with you: but if it be a *question* of *words*, and *names of your law*, look ye to it, *Acts* 18. 14.

In handling these four punishments; first observe the *offenders*, whom the *Jews* make liable to each punishment; and then the *manner of the punishment*.

The *persons* to be *stoned* were (*h*) *eighteen*. 1. *He that lieth with his own mother*, 2. *Or with his fathers wife*, 3. *Or with his daughter in law*, 4. *Or with a betrothed maid*, 5. *Or with the male*, 6. *Or with the beast*, 7. *The woman*

h *Moses Kotser. fol.* 188. *col.* 4.

woman that lieth down to a beast., 8. *The blasphemer*, 9. *He that worshippeth an Idol*, 10. *He that offereth of his seed to Moloch*, 11. *He that hath a familiar spirit*, 12. *The Wisard*, 13. *The private entiser to Idolatry*, 14. *The publique withdrawer to idolatry*, 15. *The Witch.* 16. *The prophaner of the Sabbath*, 17. *He that curseth his father or his mother*, 18. *The rebellious sonne.* The *manner of stoning* was thus; The offender was led to a place without the gates, two cubits high, his hands being bound; from hence one of the Witnesses tumbled him by a stroke upon the loins; if that killed him not, the witnesses lifted up a stone, being the weight of two men, which chiefly the other witnesses cast upon him; if that killed him not, *all Israel threw stones upon him. The hands of the witnesses shall be first upon him to put him to death, & afterwards the hand of all the people*, Deut. 17. 7.

Hence the opinion of (*i*) *R. Akiba* is commonly received, that such an Idolater (it holdeth in all others condemned to his death) was reserved untill one of the common feasts, at which *all the multitude of Israel came to Jerusalem.* The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the *Sunne set*, at which time he and the tree were both buried.

i *Paul. Fagius Deut.* 7. 7.

Malefactors adjudged to *burning* were (*k*) *ten*; 1. The *Priests daughter which committed whoredome*, 2. *He which lieth with his own daughter*, 3. *Or with his daughters daughter*, 4. *Or with his sons daughter*, 5. *Or with his wives daughter*, 6. *Or with her sons daughter*, 7. *Or with her daughters daughter*, 8. *Or with his mother in law.* 9. *Or with the mother of his mother in law.* 10. *Or with the mother of his father in law.*

k *Moses Kotsen. loco superius citato.*

The *manner of burning* was *two-fold.* Some they

l *Rab Levi. Levit.* 10.

Burnt with wood and fagots: this was termed (*l*) by them *Combuſtio corporis, the burning of the body:* Others they burnt by pouring ſcalding hot lead in at their mouths, which deſcending into their bowels killed them, the bulk of their body remaining whole; and this was termed therefore *Combuſtio animæ, The burning of the ſoul.* This laſt was moſt in uſe, and alone deſcribed by moſt of their Writers.

m *Moſes Kotſen. in Sanhedrin.*

Malefactors condemned to *beheading*, were (*m*) *of two ſorts*, 1. *The murderer*, 2. *Thoſe of any City, who were drawn unto Idolatry.* The manner thereof is at this day in uſe.

n *Moſes Kotſen. ibid.*

Malefactors *ſtrangled* were (*n*) *ſix.* 1. *He that ſmiteth his father or his mother*, 2. *He that ſtealeth a ſoul of the Iſraelites*, 3. *An Elder which contradicteth the Conſiſtory*, 4. *A falſe prophet, and he that propheſieth in the name of an Idol*, 5. *He that lieth with another mans wife*, 6. *He that abuſeth the body of the Prieſts daughter.*

The *manner of ſtrangling* was thus. The malefactor was put in dung up to the loins, a towel being caſt about his neck, which two executioners, one on each, ſide plucked to and fro untill he was dead.

CHAP. VIII.

Puniſhments not capitall.

THe *leſſer puniſhments, not capitall*, in uſe among the *Hebrews*, are chiefly four, 1 *Impriſonment*, 2 *Reſtitution.* 3 *Talio.* 4 *Scourging.*

Impriſonment. Under this are comprehended the *priſon, ſtocks, pillory, chains, fetters, and the like*, all which ſorts of puniſhment, ſeeing they differ very little or nothing at all from thoſe which are now in common uſe with us, they need no explication.

The

The *keepers of the prison*, if they let any committed unto them escape, were liable to the same punishment which should have been inflicted on the party escaped. This is gatherable from that, 1 *Kings* 20 39. *Keep this man; if by any meanes he be missing, then shall thy life be for his life.*

Concerning that *Libera Custodia*, which (*a*) *Drusius* proveth to have been in use among the *Romans*, I much doubt whether any such custome were in use among the *Hebrews*. That some kind of prisoners at *Rome* did go abroad with a lesser kind of fetters in the day time to their work, and so return at night to their prison, hath elsewhere been observed by me. And (*b*) *eadem catena & custodiam & militem copulabat: The same chain tyed both the prisoner & the keeper.* Observe the unusuall significations of these two words; *Custodia*, a prisoner, and *Miles*, a keeper. So that *Drusius* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tàm reum quàm militem tenet.* Observe further, that the *prisoner* was tyed by his *right arme*, and the *keeper* by the *left*, because the right arme is the stronger, and therefore justly remaineth free rather to the *keeper*, than to the *prisoner*. Hence is that, (*c*) *Tu forte leviorem in sinistra putas catenam*; because the *keeper* tyed himself unto the same chain, not in way of punishment, but voluntarily for the safer keeping of the *prisoner*.

Restitution. This was commanded when goods were *unjustly gotten*, or *wrongfully detained*, *Exod.* 22. It was (*d*) threefold.

a *Drus. præter* 2 *Tim.* 1. 18.

b *Senec. Epist.* 5 *Non in lib. de tranquil. ca.* 10. *quemadmodum citatur à Drusio.*

c *Senec. de tranquil. cap.* 10.

d *Thom. Aquin. secunda secundæ q.* 62.

Reſtitution is threefold.
- *Secundum idem, in identitie*, when the *very ſame thing* is reſtored which is wrongfully gotten.
- *Secundum æquale*, when there is *ſo much for ſo much* in quantity reſtored, the goods unjuſtly gotten being ſold or loſt.
- *Secundum poſſibile*, when reſtitution is made according to that which a man hath, not being able to ſatisfie the whole.

Reſtitutiõ in identitie, was and is principally required. Whence it is, that if the theft, whether Oxe or Sheep, were found alive upon a man, he reſtored but *double*, *Exod.* 22.4. but if they were killed or ſold, then *five Oxen* were reſtored for an Oxe, and *foure ſheep* for a ſheep, *Exod.* 22. 1. The *Jews* were ſo preciſe in this kind, that if they had built an houſe with a beame or piece of Timber unjuſtly gotten, they would pull down the houſe, and reſtore the *e) ſame beam or piece to the owner*. From this the Prophet *Habbakuk* doth not much diſſent: *The ſtone ſhall cry out of the wall, and the beame out of the timber ſhall anſwer it*, *Habak.* 2 11.

e Dav. Kimchi.

Among the *Jewes* he ought to be ſold that was not of ſufficient worth to make reſtitution, *Exod.* 22. 3. (*f*) And *Auguſtine* ſaith of *Chriſtians*, *that he which doth not make reſtitution according to his ability, never repented.* And, *Non remittetur peccatum, niſi reſtituatur ablatum.*

f Aug. Epiſt. 54.

Talio. This was a puniſhment in the *ſame kinde*, *an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot*, *Deut.* 19. 21.

Talio

Talio is twofold.
- *Talio indentitatis*, or *Pythagorica*, which was according to the letter of the law, when the offender was punisht with the *losse of an eye*, for putting out anothers eye, &c.
- *Talio similitudinis*, or *analogica*, which was when the *price of an eye*, or some proportionable mulct is paid for an eye put out, or any other member spoiled.

The (z) *Hebrews* understand *Talio similitudinis*, that the *price of a maime* should be paid: not *Talio identitatis*, not that the offender should be punisht with the like *maime*. Because to punish like for like *in indentitie* is in some cases impossible, as if a blinde man put out anothers eye, or one toothless strike out anothers tooth.

z *Oculum pro oculo, id est, pretium oculi. Vargum Jonath. Deut 19.21. It. R. Solomon. ibi.*

In case of bodily maimes therefore, the (h) *Hebrew Doctors* say, that the party offending was bound to a *five-fold satisfaction*; *first*, for the *hurt* in the losse of the member. *Secondly*, for the *damage* in losse of his labour. *Thirdly*, for his pain or grief arising from the wound. *Fourthly*, for the *charge* in curing it. *Fifthly*, for the *blemish* or deformity thereby occasioned. *Munster* rendreth those five thus; *Damnum, læsio, dolor, medicina, confusio.* The (i) *Romans* likewise had a *Talio* in their law, but they also gave liberty to the offender, to make choice whether he would by way of *commutation* pay a proportionable mulct, or in *identitie* suffer the like maim in his body?

h *Vid. Munster. Exod. 21.*

i *A. Gellius lib. 11. cap. 1.*

Scourging. This was *two-fold*; either *Virgis* with rods; or *flagellis*, with scourging. This latter was more grievous then the former, as appeareth by that *ironical* speech; (k) *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagella retulit.* Both were in use among the *Romans*, but only the latter among the

k *Cic. pro Rabirio.*

the *Hebrews*. This beating or *ſcourging* was commanded, *Deut.* 25. 2, 3. where the number of ſtripes was limited, which the *Judge* might not exceed. *Forty ſtripes* ſhall he cauſe him to have, and *not paſt*. The *Jewes* in many things laboured to ſeem *holy above the Law*. For example, where the Lord commanded a *Sabbath* to be ſanctified, they added their *Sabbatulum*, that is, they began their *Sabbath* about an hour ſooner, & ended it about an hour later than the law required: where the Lord forbade them to *eate or drinke things ſacrificed to Idols*, they prohibited *all drinking with Heathens*, becauſe it is doubtfull whether it were offered to Idols or no. The *Lord* commanded them in the time of the *Paſſeover* to *put away leaven out of their houſes*, they would not take the (*m*) *name into their mouthes* all the time of that Feaſt. The Lord commanded them to abſtain from *eating Swines fleſh*, they would not ſo much as name it, but in their common talke (*n*) would call a *Sow* *Dabar achar*, *Another thing*. In like manner the Lord commanded chief Malefactors which deſerved beating, to be puniſht with *forty ſtripes*; they in their greateſt corrections would give but *thirty nine*. *Of the Jewes five times received I forty ſtripes ſave one*, 2 *Cor.* 11. 24. For this purpoſe the *ſcourge* conſiſted of *three thongs*, ſo that at each blow he received *three ſtripes*; and in their greateſt correction were given *thirteen blowes*, that is, *forty ſtripes ſave one*. Whether (*o*) theſe thongs were made the one of a Buls hide, the other two of an Aſſes hide, or (*p*) all three of a Calves, the matter is not materiall, both opinions have their Authors.

1 *Thisbites in* נסך

m *Thisbites in* דבר

n *Elias Thisbit. ibid.*

o *Talmud. lib. maccoth. ca. 3. in Miſchna.*

p *Baalturim. vid Druſ.* 2 *Cor.* 10. 24.

The manner of correcting ſuch was thus. The malefactor had both his hands tyed to a *poſt*, one cubit

bit and half high, ſo that his body *bowed upon it*. The *Judge* ſhall cauſe him to *bow down*, *Deut.* 25. 2. This *poſt* or *ſtake* on which the malefactor leaned in time of whipping, was termed עמוד *Gnammud Columna, a pillar*. His clothes were plucked off from him downward to the thighes, and (*r*) this was done either by *renting* or *tearing* of them. The *Governours rent* Paul *and* Silas *their clothes, and commanded them to be beaten with rods*, *Acts* 16. 22.

r *Talmud. ibid.*

That the *Beadle* ſhould inflict a great number of ſtripes proportionable unto the tranſgreſſion; this correction was performed in the *ſight of the Judge*. The *Judge* ſhall cauſe him to be beaten *before his face*, *Deut.* 25. 2. (*ſ*) The *chief Judge of the three*, during the time of the correction, did either read or recite it, *Deut.* 28. 58, 59. *If thou wilt not keep, & do all the words of this law, &c. Then the Lord will make thy plagues wonderfull, &c.* The *ſecond Judge* he numbred the ſtripes; and the *third* he bade the *Beadle ſmite*. The *chief Judge* concluded all, ſaying, *Yet he being merciſull forgave their iniquity, &c. Pſal.* 78. 38.

ſ *Talmud. ibid.*

Sometimes in notorious offences, to augment the pains, they tyed certain huckle-bones or plummets of lead, or ſharp thorns to the end of the thongs, and ſuch ſcourges the (*t*) Greeks termed ἀστραγαλωτὰς μάστιγας, *Flagra taxillata*. (*u*) In the Scripture they are termed *Scorpions*. My Father hath chaſtiſed you with *rods*, but I will correct you with *Scorpions*, 1 *Kings* 12. 12.

t *Euſtathius. Item Athenæus lib.* 4.

u *Tholoſan. ſynt. jur. univerſ. lib.* 13.

CHAP.

CHAP. IX.

Puniſhments borrowed from other Nations.

THe puniſhments borrowed from other Nations are principally ſix: 1. *Crux, the death on the Croſs.* 2. *Serræ diſſectio, The cutting one aſunder with a ſaw.* 3. *Damnatio ad beſtias, The committing one to fight for his life with wild beaſts.* 4. Τροχὸς, *the wheel* 5. καταποντισμὸς, *drowning one in the ſea.* 6. τυμπανισμὸς, *beating one to death with cudgels.* The *firſt* and the *third* were meerly *Roman puniſhments*; the *ſecond* was uſed likewiſe by the *Romans*, but whether originally taken from them is doubtfull; the *fourth* and the *laſt* were meerly *Greeke puniſhments*; the fifth was for the ſubſtance in uſe among the *Hebrews*, *Greeks* and *Romans*, but in manner of drowning them, they differed. It will be needfull to ſpeak ſomewhat of all theſe.

1 *Crux.* This word is ſometimes applyed to *any tree or ſtake on which a man is tortured to death*, but moſt properly it is applyed to a *frame of wood conſiſting of two pieces of timber compacted croſſewiſe.* The firſt is termed *Crux ſimplex*, the laſt *Crux compacta.* This latter is threefold. 1 *Decuſſata.* 2 *Commiſſa.* 3 *Immiſſa.*

Crux decuſſata. This was made of two equal pieces of timber obliquely croſſing one the other in the middle, after the manner of a *Roman* X. and thence it is called *decuſſata.* (*a*) *Decuſſare eſt per medium ſecare, Veluti ſi duæ regulæ concurrant ad ſpeciem literæ* X. *quæ figura eſt crucis.* This kind of croſſe is by the com-

(*a*) *Hieron in Jerem. cap.* 31.

mon

mon people termed *Crux Andræana*, Saint *Andrewes crosse*, because on such an one he is reported to have been crucified.

Crux commissa. This was when a peece of Timber erected, was joyned in the middle to a traverse, or over-thwart top, somewhat shorter then the peece erect, in manner of a *Roman* T. This is called *Crux Antoniana*, S. *Anthony his Cross*, because he is often painted with such a *Cross*.

Crux immissa This was then a short traverse somewhat obliquely crossed in the stake erect, not quite in the middle, as *Crux decussata*, nor quite on the top as *Crux commissa*, but near to the top, on this manner, (*b*) This is thought to have been *Crux Christi, the Cross on which our Saviour Christ suffered.*

b *Lipsius de cruce lib. 1. cap. 10.*

The *Ceremonies* used by the *Romans* towards those whom they crucified were these: *First*, they (*c*) *scourged* them, and sometimes tied them to a *Pillar* in time of scourging, *Artemidorus* is cleere in this, προσδεθεὶς κίονι, πολλὰς ἔλαβε πληγάς. That is, being tied to the *pillar* he received many stripes. (*d*) *Plautus is thought to have alluded* to the same.

c *Joseph. excid. lib. 7. cap. 32. Philo contra Flaccum It. Liv. lib. 1.*

d *Plut. Bacch.*

——— ——— ——— *Abducite hunc*
Intrò atque adstringite ad collumnam fortiter.

The ancient *Fathers* (*e*) report that our *Saviour* was whipt thus *ad columnam*, but the Scripture is silent, both touching the place and manner of his whipping, only that he was whipt is testified. *He scourged Jesus*, and delivered him to be crucified, *Mat.* 27. 26.

e *Prudentius: Hieron. Beda vid Lip. de cruce, li. 2. cap. 4.*

Secondly, they caused them to *beare their own Cross*. f *Maleficicum ad supplicium educuntur, quisque suum affert crucem.* Thus *Christ bore his own Crosse*, *John.* 19. 17. To this there is allusion, *He that taketh not his Crosse, and followeth after me, he is not worthy of me*, *Mat.* 10. 38.

f *Plutarch. de sera num. vind.*

Thirdly, that the equity of the proceeding might cleerly appear, the (g) cause of the punishment was written in a table, and so carried before the condemned person, or else it was proclaimed by a publick Cryer. This cause was termed by the *Romans* commonly *Titulus*, by (h) some it is called *Elogium*. Thus *Pilate wrote in Hebrew, Greeke, and Latine, Jesus of Nazereth the King of the Jews*.

Fourthly, they (i) *pluckt off their clothes* from such as were to be crucified. Thus *Christ suffered naked*.

Serrâ dissectio, *a sawing one in sunder*. They sawed them from the head downward. The (k) *Romans* used this kind of punishment, so likewise did the *Hebrews*. Thus *Manasses* is thought to have punisht the *Prophet Isaiah*, and the Apostle to have alluded unto it, *They were sawn asunder*, *Heb.* 11.37.

Damnatio ad bestias. Those who were condemned to wild beasts, are properly termed *Bestiarii*. Whether S. *Paul* did, according to the letter, fight with beasts at *Ephesus*, 1 *Cor.* 15.22. is much controversed. (l) Some understand by *Beasts Demetrius*, and others that opposed him at *Ephesus*, (m) others more probably understand the words *literally*; and this kinde of punishment was commonly exercised against *Christians* in the *Primitive Church*, insomuch that the *Heathens* imputing the cause of all publick calamities unto the *Christians*, would call out, (n) *Christianos ad Leones*, *Let the Christians be haled to Lions*: yea the litterall interpretation of the words, is a stronger argument that Saint *Paul* beleeved the Resurrection (which is the scope of the text) than to understand the words of a metaphorical fight, against the enemies of his doctrine.

Τροχὸς, *The wheele*: A wise *King* bringeth the *wheele* over

g *Euseb. Eccles. hist. lib. 5. cap. 1. & Suet Domit. cap. 10.*

h *Tertul. Apol. cap. 2 Sueton. in Calig.*

i *Artemidor. l. 2. c. 58.*

k *Sueton. in Calig. cap. 27.*

l *Theophylact. Anselm.*

m *Chrysostom. Ambros. & alii*

n *Tertullian. Apol. cap. 40.*

over the wicked, *Prov.* 20. 26. I take the words to imply no more but this, that, *as the wheele turneth round, so by the wisdome of a King the mischiefe intended by wicked men, is brought upon their own head.* That hereby should be understood, the-grinding of wicked men under a cart-wheele, as the husbandman brake some sort of grain under the wheele, is the meere conceipt of Expositors on this place, for no Records make mention of any such punishment in use among the *Jews.* Among the *Greeks*, there was a punishment went under this name: (o) it was called Τροχὸς, *A wheele*, not because a wheele was *brought over the wicked*, but because they bound fast the offender to the *spokes of a wheele*, and there scourged him, to inforce a confession.

(o) Ἐπὶ τὸν τροχὸν γὰρ ἐκολάζοντο κακοῦργοι. *Aristeph in Iren. De eadem pœna legimus Demost 2. in Aphob & Suidas.*

Καταποντισμὸς, *Drowning one in the Sea.* This was in use among many nations, but the manner differed. The (p) *Romans* they sewed up a parricide into a leather budget, sewing up together with him into the same budget, *A Serpent, a Cocke, and an Ape*, and so cast them all into the Sea. The (q) *Græcians* when they judged any to this kind of punishment, they wrapt him up in lead. The *Hebrews* tied a milstone about his neck. Thus in respect of the manner (r) those are to be understood, who say this kind of punishment was peculiar to the *Jews.*

(p) *Senec. lib 5. controv. 4. Juvenal Satyr 8. Modestus, Dige. l. 48. ad legem Pomp de parric. vid. Cæl Rhod. l. 11. c. 12.*

(q) *Athenæus l. 14.*

(r) *Hier. Mat. 18. 6.*

Τυμπανισμὸς. It is rendered by the Generall name of *torturing*, *Heb.* 11. 25. 2 *Mac.* 6. 19. But the word signifieth a speciall kind of torturing, by beating one with cudgells unto death. It hath its denomination from τύμπανον, which signifieth a *Drumme* usually; and hence (s) some have paralleld this torture with that among the *Romans* termed *Equuleus*; as if the person thus tortured, were rackt, and streched out in man-

(s) *Magius in lib. de Equuleo, vid. Druf. prater. l. 8.*

ner of a *drumme head*: but it signifieth also a *drumme sticke*, and thence commeth the punishment to be termed *Tympanismus*, that is, *a Tabring or beating one to death with cudgels*, as if it were with *drumsticks*. This is evident by *Eleazar*; He came willing ἐπὶ τὸ τύμπανον, *to this kinde of torment*, 2 *Mac.*6.19. and in the thirtieth verse, where he gave up the Ghost, there is mention of his *strokes*, not of his *racking or stretching*.

t *Scholiastes Aristophanis* τύμπανα *scribit esse* ξόλα δὶς τυπτονται ἐν τοῖς δικαστηρίοις; οἱ τιμωρούμενοι. *in Pluto p.* 50.

Junius reckoneth (*u*) another kind of punishment, termed by the *Hebrews*, צינק *Tsinok*, which he would have to be a compound word: doubtlesse his meaing is that it should be compounded of צי *Tsi*, *Navis a ship, or boat*; and ינק *Janack*, *Sugere, to suck*, for he saith that thereby is meant a certain punishment termed, *Navicula sugentis*, which (*x*) *Plutarch* describeth in this manner; *That the offender should be inclosed between two boats, as in a prison, or as his phrase is (quasi in vagina) as in a sheath, and to preserve life in him milk and hony tempered together was forcibly put into his mouth, whether he would or no.* And hence, from this *sucking in of milk and hony*, this punishment hath been termed *Navicula sugentis*. But the (*y*) *Hebrews* say that *Tsinok* was nothing else but *manacles*, or *cords*, wherewith prisoners hands were tied. I leave it indifferent to the Reader to follow which interpretation he please.

u *Junius Jer.* 29.26.

x *Plutarch. in Artaxerxes.*

y בלי בסגם לידים *Instrumentum constringens manus.* *P. Kimch. Jer.* 29.26.

THE

THE SIXTH BOOKE. Of Miscellaneous Rites.

CHAP. I.

Of Circumcision

THeir *Sacraments* were two. First, the *Passeover*, of which there hath been a set Chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting of the foreskin, as a sign and seal of *Gods* Covenant made with the people of the *Jews*. It is called a *signe* by *God* in its first institution, *Gen.* 17. and a *seal* by the *Apostle*, *Rom.* 4. 11. Yea it is called a *signe* and a *seal*, by a (a) *Doctor* of the *Jews*, more ancient then their *Talmud*.

a *Zobar. Gen.* 17.

It was used (though not as a *Sacrament*) by many other Nations: (*b*) by the inhabitants of *Colchis*, the *Æthiopians*, the *Troglodita*, and the *Ægyptians*.

b *Alex. ab Alex. lib.* 2. *cap.* 25. *Herodo. l.* 2. *Diodor. Sicul. li.* 2. *cap.* 1. *It. l* 4. *c.* 3.

In a figurative sence, alluding unto this *sacramental rite*, we read of three other sorts of *Circumcision* in the *Scripture*, so that in all there are foure mentioned

ned, 1 *This of the fleſh.* 2 *Another of the heart.* 3 *A third of the lips.* 4 And a *fourth of the ears.* We are to conſider it in its proper acception, and here to obſerve, Firſt, the time when it was adminiſtred. Secondly, the *manner how.* Thirdly, the *penalty in caſe it was omitted.*

The *time* was the *eighth day*; yea the *eighth day* was ſo preciſely obſerved, that if it fell on the *Sabbath*, yet they *circumciſed* the Child; whence roſe that saying among them; *Circumciſio pellit Sabbatum, Circumciſion driveth away the Sabbath*; or, the *Sabbath* giveth place to *Circumciſion.* And with this accordeth that of our *Saviour*, *Ye on the Sabbath day circumciſe a man, John* 7.22. The *Jews* ſuperſtitiouſly conceiting that each creatures perfection depended upon the ſanctification of one *Sabbath* day at leaſt, ſay that *God* did therefore enjoyn the *eighth day*, that one *Sabbath* might firſt paſſe over each male, before he ſhould be partaker of this Sacrament. But more probably we may ſay, that the reaſons why God would not ſuffer them to anticipate the *eighth day*, were, firſt to ſhew, that *God* in the matter of Salvation, neither was, nor is *ſimply tyed to Sacraments*, for then there had been no leſſe cruelty in *forbidding Circumciſion untill the eighth day*, then there was love in *permitting it upon the eighth.* Secondly, becauſe in this time of the *Moſaicall Pedagogie*, there was a kind of *legal uncleanneſs*, in which the creatures were thought to be, as remaining in their blood, for the *firſt ſeaven dayes* after their birth, *Levit.* 22. 27. *It.* 12. 2. 3. Notwithſtanding *God* thought it not convenient to deferre it longer then eight dayes, for the comfort of the parents, which they received by a mature and ſeaſonable initiation of their children.

The

The manner how circumcision was administred, I finde thus recorded; Some of those that were present (c) held a Vessel full of dust, into which they did cast the foreskin being cut off. *Again*, they prepared in the roome, a certain (d) *void chair* for *Elias*; which was done, partly in honour of him, for which respect also, as often as they fel on any difficult place in Scripture, they would say, (e) *Venit Elias, & omnia enodabit; we know that* Elias *will come, and he will tell us all things*: but chiefly it was done, because they thought *Elias* to be present there in spirit, whose bodily comming they did, and do daily expect. These ceremonies are meerly *Jewish*, practised by the latter *Jews*, but utterly unknown in our *Saviour Christ* his time, and as it appeareth by the *Samaritan woman* her speech, that proverbiall saying applyed now to *Elias*, was of old applyed to *Christ*, *John* 5.25. *Thirdly*, he which supplied the place of the *Witness*, or, as we phrase it, of the *Godfather*, [f] help [f] the childe in his armes whiles it was *circumcised*: this *Godfather* they called *Baal Berith*, and *Sandak*, that is, the *Master of the Covenant*. *Uriah the Priest*, and *Zachariah* the sonne of *Jeberechiah*, are [g] thought to have been *Godfathers* at the Circumcision of *Maher-shalal-hash-baz*, *Esay* 8.2. and from them the custome of having *Godfathers in Baptisme*, to have taken its original. *Fourthly*, the parents named the child, and in *Zacharies* time, it seemeth that in the naming of the infant, they had respect to some name of his ancestors. *They said unto her, there is none of thy kindred that is named with this name*, *Luke* 1.61. Other nations had their set dayes also after the birth, for the naming of their Children. (h) The *Romans* gave names to their male children on the 9th day, to the female

c *Paul. Fag. Deut.* 10.

d *Christo. Cast in Malac c.* 3.

e *Mercerus in abreviaturis*, חיקו

ניהגין למי שמחזיק בז חכרו למולו סנדק והלועזים קורין לו בעל כוית

Elias Thisb. in סנדק

g *Jun. & Trem. Es.* 8. 2.

h *Plutar. prob.* 102. *Macrob. Stat. l* 1. *c.* 16.

female on the eighth. The (*i*) *Athenians* gave names on the tenth. (*k*) Others on the seventh. These (*l*) dayes *Tertullian* calleth *Nominalia*. The *Grecians* besides the tenth day on which they named the Child, they observed also the *fifth*, (*m*) on which day the midwives took the Child and ran about a fire made for the purpose, using that ceremony as a purification of themselves and the Childe; on this day the neighbours also sent in *gifts*, or *small tokens*, *Munera natalitia*; (*n*) from which custome that amongst *Christians*, of the *Godfathers* sending gifts to the baptized infant, is thought to have flown. But to return again to the Rites of the *Jews*. After the Childe had been *circumcised*, the Father said; (*o*) *Blessed be our Lord God, who hath sanctified us with his precepts, and hath commanded us, that we should cause this Child to enter into the Covenant of Abraham.* After this, the whole Church or company presently replied in this manner; (*p*) *As thou hast made him to enter into the Covenant, so make him also to enter into the Law, into Matrimony, and into good works.*

The *Penalty* for the omission of *Circumcision* runneth in this forme; *That soul shall be cut off from his people*, Gen. 17. 14. I understand the *penalty* to be pronounced against such an omission, which proceeded either from *contempt* or *wilful neglect*. In this cause the question is, what is meant by this phrase *His soul shall be cut off from the people*. secondly, *who ought thus to be punisht*? Whether the childe, or the *parents*, and such who *supply the place of Parents*? For the first, besides *Gods* secret action in punishing such delinquents, me thinks there is a rule of direction for the Church, how to proceed against such in her discipline: if any understand here, by *cutting off* such

i *Cæl. Rhodig. l. 21. cap. 12.*
k *Aristot. hist. anim. l. 7. c. 12.*
l *Tertul. de Idol. cap. 16.*
m *Scholiast. Aristoph. in Lysistrat. p. 886. lit. Suidas in ἀμφιδρόμια.*
n *Stukius de conviv. lib. c. 16.*
o ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצוותיו וצונו לחבנינו בבריתו של אברהם אבינו
Moses Kotsen. in tract. Circumcis. fol. 115.
p בשם שהכנסתו לבריתו כן תכניסנו ותלמדנו ולחופה ולמעשים טובים
Moses Kors. ib.

such a mans soul from his people, the sentence of *Excommunication*, or *casting him out of the Synagogue*, I shall not oppose it; though I rather incline to those, who understand hereby a *bodily death* inflicted upon such an offender, in which sence the phrase is taken, *Exo.* 31.14. *Whosoever doth any worke on the Sabbath, that soul shall be cut off from among his people.* And it is very remarkable, that when *Moses* his childe was *uncircumcised, the Lord sought to kill Moses*: which as it intimated the punishment of this fault to be a *bodily death*; so it clearly evinceth, that not the *childe* till he cometh to years of discretion, but the *parents* were liable to punishment. The opinion of the *Rabbines* concerning this latter point is thus delivered: (q) *If the Father circumcise him not, then the Judges are commanded to circumcise him: and if it be unknown to the Judges, and they circumcise him not, when he is waxen great, he is bound to circumcise himselfe, and every day that passeth over him, after he is waxen great, and he circumciseth not himself, lo he breaketh the Commandment.*

q *Moses Kotf. tract. circumcis. fol.* 114 *col.* 4.

Here it may be demanded, how it is possible for a man, after once he hath been marked with the signe of *Circumcision*, to blot out that character, and become *uncircumcised?* for thus some *Jews*, for fear of *Antiochus*, made themselves uncircumcised, 1 *Mac.* 1. 16. Others for shame, after they were gained to the knowledge of Christ, and to the entertainment of the *Christian faith*, *uncircumcised themselves*, 1 Cor. 7. 18. (r) The answer is, that this was done by *drawing up the foreskin* with a Chirurgion his instrument; and unto this the *Apostle* in the fore-quoted place alludeth, μὴ ἐπισπάσθω, *Ne attrahat præputium*. This wicked invention is ascribed unto *Esau*, as the *first Author*, & practiser thereof.

r *Epipha. lib. de mens & pond. p.* 415. *It. Celsus l.* 7. *cap.* 25.

CHAP. II.

Of their first Fruits and Firstlings, or First-born.

THe use and end of their *first fruits*, was that the *after-fruits* might be *consecrated in them.* To this purpose they were enjoyned to offer the *first fruits of their trees*, which served for food, *Levit.* 19. 23, 24. In which this order was observed; the *three first yeares* after the tree had been planted, the fruits were counted *uncircumcised* and *unclean:* it was unlawful to *eat them, sell them, or make any benefit of them:* on the *fourth year*, they were accounted *holy*, that is, either (*a*) they were given to the *Priests*, *Numb.* 19. 23, 24. or the owners did eat them before the *Lord at Jerusalem*, as they did their *second tithe:* and this (*b*) *latter* is the common opinion of the *Hebrews.* After the *fourth year*, they returned to the use of the owner: we may call these πρωτογεννήματα, *simply the first fruits.*

a והכהן יאכלנו *Sacerdos ea comedebat Aben. Ezra in hunc locum.*

b *Talmud Bab. in Magnasher sheni cap.* 1.

Secondly, they were enjoyned to pay yearly the *first fruits of every years increase*, and these we may call ἀπαρχάς, and of them there were many sorts. *First*, *first fruits in the sheaf*, *Levit.* 23. 10. *Secondly*, *first fruits in two wave-loaves*, *Levit.* 23. 17. These two bounded their harvest, *that in the sheafe* was offered in the *beginning of harvest*, upon the fifteenth of *Nisan*, *the other of the loaves at the end*, upon their *Pentecost:* and *Levit.* 23. they are both called תנופה *Themuphoh*, that is, *shake-offerings.* *Thirdly*, there was a *first of the dough*, *Num.* 15. 20. namely, a (*c*) *four and twentieth part thereof*, given unto the *Priests:* which kind

c תר מן עשרים ואربעה *Vide et. Numb.* 15. 20.

kind of offering was observed, even when they were returned out of *Babylon*, *Nehem.* 8. 37. unto this S. *Paul* hath reference, *Rom.* 11. 10. *If the first-fruit be holy, the lump is also holy.* *Fourthly*, they were to pay unto the *Priests* the *first-fruits of the threshing-floore*, *Numb.* 15. 20. These two last are called תרומות *Therumoth*, that is, *heave-offerings*, this the *heave-offering of the threshing floore*; the other the *heave-offerings of the dough*, *Numb.* 15. 20. Under the name of *first-fruits*, commonly Authors treat of no other but this last, and wholly omit all the former sorts: before we proceed to the explaining of the last, note with me the difference of these two words, *Thenuphoth*, and *Therumoth*, both signifie *shake-offerings*, *heave-offerings*, or *wave-offerings*, but with this difference; (*d*) the *Therumoth*, was by a *waving of elevation*, lifting the oblation upward and downward, to signifie that *God* was *Lord* both of heaven and earth. The *Thenuphoth*, was by a waving of *agitation*, waving it to and fro, from the right hand to the left, from the *East* to the *West*, from the *North* to the *South*: by which kinde of *agitation*, they acknowledge *God* to be *Lord* of the whole world. Now, that we may know what these *first-fruits of the threshing-floore were*, the *Rabbies*, and others following them, distinguish them into *two sorts*: the first of these, was *first-fruits* of seven things only; 1 *Wheat.* 2 *Barley.* 3 *Grapes.* 4 *Figgs.* 5 *Pomegranates.* 6 *Olives.* 7 *Dates.* For all which the Promised Land is commended, *Deut.* 8. 8. (*e*) These the *Talmudists* terme בכורים *Biccurim*; and when they treat of *first-fruits*, they treat of them under this name, and understand by the name of *Biccurim* no other. These, they say, are the *first-fruits*, which the people are so often in the Law commanded

(*d*) *P. Fagius in pentat.*

(*e*) *R. Solom. Deut.* 26. 2. *It. Moses Kotsens. fol.* 101. *col.* 4. 101.

ded to bring up unto the *Sanctuary*, at the *Feast of Pentecost*, which was the end & closure of their harvest, as was signified both by this oblation, and likewise by that of the *two wave-loaves*, *Lev.* 23. 17.

The second, was paid of *Corne*, *Wine*, *Oyle*, *and the Fleece*, *Deut.* 18. 4. *Numb.* 18. 12. yea, of all things else that the earth brought forth of mans food. Thus their *Doctors* are to be understood, where they say, (*f*) *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitiis, Therumæ, & decimis.* This they call, תרומה *Theruma*, an *heave-offering*, the *Greeke* renders it, ἀφαίρεμα, *A separation*, because this was a *consecration*, *or setting apart of the Lords portion*. In allusion unto this, I take S. *Paul* to have termed himself ἀφωρισμένον εἰς εὐαγγέλιον, *Separated unto the Gospel*, *Rom.* 1. 1. ἀφορίσει Ααρὼν, *Aaron shall separate the Levites*, so the *Greek* renders it; but the *Originall* is, *Aaron shall wave the Levites*, *Numb.* 18. 11. Again, ἀφορίσατε *Separate me Barnabas and Saul*, *Acts* 13. 2. *Drusius* delivereth another reason, as hath been said in the *Chapter* of the *Pharisees*. But to proceed: the *Hebrews* called this second payment, not only *Theruma*, *simply*, but sometimes (*g*) *Theruma gedola*, the *great heave-offering*, in comparison of that *Tithe* which the *Levites* payed unto the *Priests*: for that was termed *Therumamagnasher*, the *heave-offering of the tithe*, *Num.* 18. 26. which though it were *one of ten*, in respect of that portion which the *Levites* received; yet it was but *one of an hundred*, in respect of the Husbandmans stock, who payed the *Levites*: and thus it was a great deale lesse then the *great heave-offering*, as will presently appear. This (the *Hebrews* say) the owners were not bound to bring up to *Jerusalem*.

(*f*) *Moses Egypt. in Iad. part. tract. de therumoth. cap.* 2.

(*g*) תרומה גדולה

The *Law* prescribed no set quantity to be paid, either

ther in the *Biccurim*, or in the *Theruma*, but by *tradition*, they were taught to pay at least the *sixtieth* part in both, even in those *seven things*, also paid under the name of *Biccurim*, or *first fruits*, as well as in their *heave-offering* termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudists* do distinguish the *Biccurim* from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*; and in truth, both of thē are nothing else but the *heave-offering of the floore*, formerly mentioned out of *Num.* 15.20. My reasons are these; 1. *Scripture* giveth no such leave to keep any part of their *first fruits* at home; if that could be proved, the distinction were warrantable. 2. *Scripture* doth not limit *first fruits* unto those *seven kindes*, which alone go under the name of *Biccurim*. 3. Themselves confound both members; for in their *Biccurim*, they say, they paid, 1 *Wheat*. 2 *Barley*; In their *Theruma*, they say, they paid *corne*; as if under *corne*, *Wheat* and *Barley* were not contained. Some may say, they paid their *Biccurim in the eare*, while the harvest was yet standing, and their *Theruma in Wheat and Barley ready threshed and winnowed*. My reasons why it cannot be so, are these; 1. because then they should pay *twice a sixtieth part* in their corn. 2. Because the corn offered in the sheaf was but a little quantity, and it was offered, not at their *Pentecost* when their harvest *ended*, but at their *Passeover* when their harvest *began*, *Levit.* 23. 10. Whereas their *Biccurim* or *first fruits* were always offered at their *Pentecost*.

But omitting further proofs, I proceed to shew the ground, why in this *heave-offering of the floore*, at least a *sixtieth part* was prescribed: it is grounded upon that of the Prophet *Ezek.* This is the oblation that

that ye shall offer, *the sixth part of an Ephah out of an Homer, Ezek.* 45. 13. that is, the *sixtieth part of the whole*, because an *homer* containeth ten *Ephahs*. Hence they took that distinction of these offerings. * Some they say, gave the *fortieth part of their increase*: this, because it was the greatest quantity given in this kinde of oblations, they termed h *Theruma oculi boni, The oblation of a fair eye*: others (though they were not so liberall as the former, yet that they might not be reputed niggardly) gave a *fiftieth part*, and this they termed i *Theruma mediana, the oblation of a middle eye*: others, whom they reputed fordid, gave just a *sixtieth part*, lesse then which they could not give, this they termed k *Theruma oculi mali, the oblation of an evil eye*; so that the payment of these was bounded by the tradition of the *Elders*, between the *sixtieth* and the *fortieth part*: but the l *Pharisees* that they might be *holy above others*, made their bounds the *fiftieth* and the *thirtieth part*; so that he was reputed *fordid* with them that paid the *fiftieth part*; and none liberall except he paid the *thirtieth*. The manner how these first fruits termed *Biccurim* were paid, is at large set down, *Deut.* 26. But in time of the *Prophets* other *Ceremonies* seeme to have been received, of which the *Hebrew Doctors* say thus; m *When they carried up their first fruits, all the Cities that were in a Country, gathered together to the chief City of the Countrey, to the end that they might not goe up alone; for it is said, In the multitude of people is the Kings honour*, Prov. 14. 28. *And they came and lodged all night in the streets of the City, and went not into houses, for fear of pollution: & in the morning the Governour said, Arise, and let us goe up to Sion, the Citie of the Lord our God. And before them went a Bull which had his hornes covered with Gold, and*

* *S. Iom. Ja chi. Deut.* 18. 4. *Item Hieronym. Ezek.* 45. *fol.* 260.

h תרומת עין יפה *Theruma gnajin japha.*

i תרומה בינונית *Theruma benonith.*

k תרומת עין רעה *Theruma gnajin ragna.*

l *Epiphan. contr. Pharis. pag.* 11.

m *Ma'mon. in Biccurim. cap.* 4. *sect.* 16.

an

an Olive Garland on his head, to signifie the first fruits of the seven kinds of fruits. There was likewise a pipe struck up before them, untill they came neer to Jerusalem, and all the way as they went, they sang, I rejoyced in them that said unto me, we will go into the house of the Lord, &c. Psal. 122. Unto this, and other like manner of solemn assemblies the *Prophet* hath reference, saying, *Ye shall have a song as in a night when an holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come unto the mountain of the Lord, Esay* 30. 29.

The *firstlings*, or *first borne* of man and beast, the *Lord* challenged as his own, *Exod.* 13. The ground of this Law was, because *God smote all the first born in Ægypt from man to beast, but spared the Israelites*; for a perpetuall memory of which benefit, he commanded them to sanctifie all their *first-born males* unto him. Now the *first-born men, and unclean beasts*, were redeemed for five silver shekels of the *sanctuary*, paid unto the *Priests* for each of them, *Numb.* 18. 15, 16. Unto this St. *Peter* alludeth, saying, *We are not redeemed with corruptible things, as silver and gold*, 1 *Pet.* 1. 18. The *firstlings of clean beasts* ought to be sacrificed, their blood to be sprinkled on the Altar, their fat to be burnt for a burnt-offering, and their flesh to return to the *Priests*.

Observe how *God* would be honoured by the *firstlings of men and cattell*; by the *first fruits of trees, and of the earth, in the sheaf, in the threshing floor, in the dough, in the loaves*; All which teach us *to consecrate the first and prime of our years unto the Lord.*

CHAP.

Chap. III.

Of Tithes.

WEe are here to enquire, *First what things* in generall were titheable: *Secondly*, how many *kindes of Tithes* there were: *Thirdly*, the *time* when each ſort of *tithe* began to be *titheable*.

First, their yearly encreaſe was either *Cattel*, *fruits of the trees*, or *fruits of the land*; of (*a*) *all theſe* they payed *tithes*, even to mint, aniſe, and cumine, *Theſe things they ought not to leave undone*, *Mat.*23.23.

a *Vid. Sixtin. Amama de decimis.*

Secondly, the *ſorts of tithes* payed out of the fruits, both of the trees and the land, by the Husbandman, were *two* payed in this manner: When the Harveſt had been ended, and all gathered, then the Husbandman laid aſide his *great Theruma*, otherwiſe called the *firſt fruits of his threſhing floore*, of which it hath been ſpoken in the *Chapter of firſt fruits*. This being done, then out of the remainder he paid a *tenth part* unto the *Levites*, and this they termed * *Magnaſher riſchon, the firſt tithe*, *Tob.*1.7. this was al. ways paid in kind, & as it ſeemeth to me, it was not brought up to *Jeruſalem* by the husbandman, (*b*) others think otherwiſe) but payed unto the *Levites* in the ſeverall Cities of tillage, *Neh.*10.37. out of this *firſt tithe* the *Levites* paid a *tenth portion* unto the *Prieſts*; this they termed * *Magnaſher min hammagnaſher*, *the tithe of the Tithes*, *Neh.* 10.48. and *Decima ſanctitatum*, the *tithe of holy things*, 2 *Chron.*31.6. this the *Levites* brought up to the houſe of *God*, *Neh.* 10. 38. When the *Levites* had paid this tenth portion unto the *Prieſts*, then the *Levites* and their Families might

* מעשר ראשון

b *Decima primæ neceſſariæ aut à colono ipſo aut ejus vicario Hieroſolymas deportandæ erant. Sixtin Amama de decimis.*

* מעשר מן המעשר

might eat the remainder of the first tithe in any place, even out of *Jerusalem*, *Num.* 18. 31.

This *first tithe* being paid, the Husbandman paid out of that which remained a *second tithe*; this the Husbandman might pay in kinde if he pleased; or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth part; so that what in kinde was *ten in the hundred*, that changed into money, was *twelve in the hundred*. This the Husbandman brought up unto *Jerusalem*, and made a kinde of *Love-feast* therewith, unto which he invited the *Priests* and *Levites*, onely every *third year* he carried it not to *Jerusalem*, *but spent it at home within his own gates*, upon the *Levites*, *the fatherless*, *the widows*, *and the poor*, *Deut.* 14. 18. (*a*) They reckoned their *third year* from the *Sabaticall yeare*, on which the Land rested; so that the *first* and *second Tithe* was payed by the Husbandman the *first*, *second*, *fourth and fifth years after the Sabbathicall yeare*; but upon the *third* and *sixth years* only, the *first Tithe* was payed to the *Levites*, and the *second* was spent at home. Hence in respect of the *kindes*, this is called (*b*) *Magnasher seheni*, the *second tithe*, *Tobit* 1. 7. in respect it was paid to the poore every *third year*; it is called (*c*) *Magnasher gnani*, מעשר עני, *the poor mans tithe*, and (*d*) *Magnasher scihelischi*, מעשר שלישי, *the third tithe*, *Tob.* 1. 1. On those years on which it was carried up to *Jerusalem*, it ought of necessity to be eaten within the *Court of the Temple*, *Deut.* 14. 26. and by the *third tithe* we are to understand the *poore mans tithe on the third year*, which year is termed *a year of tithes*, *Deut.* 26. 12.

[a] *Moses Kotsi. tract. de decimis secunda, fol.* 199

[b] מעשר שני

[c] מעשר עני

[d] שלישי

They likewise *tithed their cattell*. *Of their bullocks, and their sheep, and all that passed under the rod, the tenth*

was holy to the Lord, *Lev.* 27. 32. Some Expositors understand by this phrase of *passing under the rod*, that all cattle are *titheable* which live under the *custody of a keeper*, as if there were allusion to the *shepherds staff*, or *keepers rod*, which they use in keeping their cattel. The *Hebrews* more probably understand hereby, the *manner of their decimation* or *tithing* their cattel, wch was as followeth. (*d*) *He that hath Lambs (or Bullocks) thus separateth his tenth, he gathereth all his lambs and all his bullocks into a fold, to which he maketh a little door, that two cannot go forth together; their dams are placed without the door, to the end, that the lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three &c. and the tenth which cometh forth, whether it be male or female, perfect, or blemished, he marketh it with a red marke, saying, this is for tithe.* At this day the *Jewes*, though they are not in their own Countrey, neither have any *Leviticall Priesthood*; yet those who will be reputed religious among them, do distribute in *lieu* of Tithes, the tenth of their increase unto the poor, being perswaded that *God* doth blesse their estates the more: for their usuall Proverb is, (*e*) *Thegnasher; bischebilche thegnasher*; that is, *Pay tithe, that thou mayst be rich.*

d *Solomon Jarchi, Levit.* 27 32. *& Maimon de primogen. c.* 7. *Sect.* 1. 5.

חעשר בשביל שתעשיר

The *time* of the yeare from which they reckoned *tithes*, was different. For [f] *beasts* they count the year from *Elul* to *Elul*, that is, from *August* to *August*, (*g*) for *graine*, *pulse*, and *herbs*, from *Tisri* to *Tisri*, that is, from *September* to *September*: for the *fruit of trees*, from *Schebat* to *Schebat*, that is, from *January* to *January*.

f *Talmud. tract. de novo anno ad initium. Buxt. Synag. Jud. cap.* 12.

g *Moses Kotsen. in prace. affirm.* 136.

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israels* tithing is set down.

The

6000	Bushels in one year.
100	Bushels was the least that could be paid by the Husbandman to the *Priests* for the first fruits of the threshing floor.
5900	Bushels remained to the husbandman, out of which he payed two Tithes.
590	Bushels were the first tithe to the *Levites.*
59	Bushels the *Levites* paid the *Priests*, which was called the *tithe of the tithes.*
The Husbandman had growing 5310	Bushels remained to the Husbandman, out of which he paid his second tithe.
531	Bushels were the second tithe.
4779	Bushels remained to the Husbandman as his own, all being paid.
1121	Bushels are the sum of both Tithes joyned together, which is above a sixth part of the whole, namely *nineteen* out of 100.

We are to know moreover, that through the corruption of the times, in time of *Hezekiah's* reigne, Tithes began generally to be neglected, in so much that when *Overseers* were appointed to look to the true paiment thereof, 2 *Chr.*31.13. Notwithstanding, partly through the *negligence* of the *Overseers*, partly through the *covetousness* of the *people*, about one

hundred thirty years before our *Saviours Incarnation*, corruption ſo prevailed, that the people in a manner *neglected all tithes*, yea none or very few payed either their *firſt*, *ſecond*, or *poor mans tithe*, onely they paid the *great heave-offering*. Juſtly for this reaſon (ſaith (h) *Moſes Kotſenſis*) *in the dayes of John the Prieſt*, *who ſucceeded Simeon the juſt*, (I take it he meaneth *Johannes Hyrcanus*) their great Court, termed their *Sanhedrim*, made a Decree, that more faithfull *Overſeers* ſhould be appointed for the *Tithes*. At this time many things became queſtionable, whether they were titheable or no; whence the high Court of their *Sanhedrim* decreed, that in the *things doubtful* (which they termed דמאי *Demai*) [i] though they paid neither *firſt*, nor *poor mans tithe*, yet they paid *a ſecond tithe*, *and a ſmall heave-offering*; namely, אחר ממאת *One part of an hundred: Mint*, *Aniſe and Cummine*, ſeemeth to have been of theſe *doubtfull things*, in which, though the decree of the *Sanhedrim* required but *one in the hundred*, yet the *Phariſees* would pay a juſt tenth, *Matth.* 23. 23. and hence it is, that they boaſted, *They gave tithes of all that they poſſeſſed*, *Luke* 18. 12. In which they out-ſtripped the other *Jewes*, who in theſe payments took the liberty granted them by the *Sanhedrim*.

h *Moſes Kotſen.* fol. 199. col. 3.

i *Moſes Kotſen. ibid.*

CHAP. IV.
Of their Marriages.

IN this Chapter of their *Marriages*, we are to conſider; *firſt*, the diſtinction of their *wives*. *Secondly*, the *manner of their betrothings*. *Thirdly*, the *rites and ceremonies of their marriage*. *Laſtly*, *the forme of their divorce*. The *Patriarchs* in the *Old Teſtament* had many

many of them *two ſorts of wives*, both of them were *reputed lawfull*, and *true wives*, and therefore the children of both were accounted *legitimate*. The *Hebrew* commonly called the one נשים *Naſchim*, *Primarie wives*, married with nuptiall ceremonies and rites requiſite. Some derive the word from נשה *Naſcha*, *oblitus fuit*, *quaſi oblivioſæ dictæ*, becauſe for the moſt part, *Womens memory is not ſo ſtrong as mens*: but they think not amiſs, who ſay that women are ſo called from *oblivion*, or *forgetfulneſſe*, becauſe the fathers family is *forgotten*, & in a manner *extinct in their daughters when they are married*. Hence proceeds that common ſaying of the *Hebrews*, (a) *Familia matris non vocatur familia*: and for the contrary reaſon, a *male childe* is called זכר *Zacar*, from his *memory*, *becauſe the memory of the father is preſerved in the* (b) *ſonne*, according to that ſpeech of *Abſolom*, *I have no ſon to keep my name in remembrance*, 2 Sam. 18. 18.

a משפחת אם אינה קרויה משפחה *Aben Ezra. Num. 1. 2.*

b *Eandem prolis maſculæ rationem habitam apud Græcos teſtatur Euripides* Στυλοι γὰρ οἰκων παῖδες ἄρσενες

The other ſort of wives, they call (c) *Pillagſhim*, *Secondary wives*, or *halfe wives*; the *Engliſh* tranſlates them *Concubines*, and that not unfitly, for ſometimes the *Hebrew* word it ſelf denoteth an *Infamous ſtrumpet* or *common harlot*.

c פילגש *Vxor ſecundaria vocem compoſitam eſſe aiunt ex* פלג *Dividere* & אשת *uxor quaſi uxor diviſa & dimidia.*

The differences between theſe *Concubines*, and the *chief* or *primarie wives*, are many. 1. A *diſparity* in their authority, or houſhold government: the *Wife* was as *miſtreſs*, the *Concubine* as an *hand-maid* or *ſervant*. She had only *Jus thori*, a true and lawfull *right unto the marriage bed*, as the chief wife had; otherwiſe ſhe was in all reſpects inferiour. And this appeareth in the hiſtory of *Sarah* and *Hagar*. Secondly, the *betrothing* was different: the *chief wife* at her eſpouſals received from her Husband certain *Gifts* and *Tokens*, as pledges and ceremonies of the contract. Thus *Abrahams*

hams steward who is probably thought to be *Eliezer*, of whom we read, *Gen.* 15. 2.) gave in *Isaacs* name unto *Rebecca jewels of silver, and jewels of gold, and raiment*, *Gen.* 24. 53. This custome was in use also among the *Grecians*, who calleth these gifts [d] Εδια [e] Moreover *the chiefe wife* likewise received from her husband, *a bill of writing*, or *matrimoniall letters*; whereas the *Concubine* received neither *such gifts*, nor such *letters*. *Thirdly*, only the *children of the chiefe wife succeeded the father in his Inheritance; the children of the Concubine received gifts or legacies: Abraham gave all his goods to Isaac*; but unto the *sons of the Concubines* which *Abraham* had, *Abraham gave gifts*, *Gen.* 25. 5, 6. And here, by the way, we may take notice, that the *first born*, by right of primogeniture, received *a double portion of his Fathers goods: The father shall give him a double portion of all that he hath, for he is the first of his strength*, *Deut.* 21. 17. Unto this custom the *Prophet Elisha's* speech alludeth, when he prayeth *Elijah*, that his spirit might be *double* upon him, 2 *King.* 9. that is, that he might have *a double portion of the spirit*, in *comparison of the other Prophets*, or rather the *sons of the Prophets*, amongst whom he obtained the place of an *elder brother*, and therfore praieth for the *right of primogeniture*: so that we are not to understād him, as if he did ambitiously desire a greater measure of the spirit, than rested upon his *Master*, but that he desired to excel the other *remaining Prophets*, unto whom afterward he became a *Father*. The [f] *Hebr.* phrase is in both places the same.

d Γάων ἦν ἐθέλησι φίλην ἀνάεδνον ἀγεσθω. Hom. Iliad. 6. vid. etiam Suid. in Εδνα.

e D. Kimchi. 2 Sam. 5. 15.

f פי שנים partem duorum.

Secondly, in their *betrothing* we are to consider, 1. The *distance of time* between the *espousals*, & the *confirmation* of their marriage, wch some have conceited to have been *a full yeare*, at least *ten moneths*; and this they observe from *Rebecca*, her brother and mothers answer

anſwer unto *Abrahams* ſervant, deſiring that the Maid might not depart preſently, but remain after the eſpouſals at leaſt *ten dayes*, *Gen.* 24. 55. Which text they interpret, g *ten moneths*, underſtanding thereby that which elſewhere is phraſed (*h*) *a yeare of dayes*, *Gen.* 41. 1. But if we ſhould yield this interpretation (although our *Engliſh at leaſt ten dayes*, is more agreeable unto the *Septuagint* and the *Originall*) yet it followeth not, that this time was craved for the fulfilling of any preſcribed diſtance between the eſpouſals and the marriage, but rather it implieth the tender affection of the mother towards the daughter, as being loath ſo ſuddenly to part with her: Notwithſtanding, it is not unlikely that there was a competent diſtance of time between the *firſt affiancing*, and the *confirmation of the mariage*, though not *preſcribed*, or *limised to any ſet number of dayes, weeks, or moneths.*

g *Onkelos & R. Solomon.*

h שנתים ימים *Duorum annorum dierum.*

The *ſecond* thing conſiderable in their betrothing, is to enquire the *manner of their contracting*, which might be done in *Iſrael* three wayes: Firſt, (*i*) *By a piece of money.* Secondly, *By writing.* Thirdly, *By copulation, and all theſe in the preſence of witneſſes. By a piece of money*, though it were but a farthing, or the worth thereof, at which time the man uſed this, or the like form of words; (*k*) *Loe thou art betrothed unto me*: and he gave her the money before witneſſes. *By bill*, and then he wrote the like forme of words; *Be thou betrothed unto me*, which he gave her before witneſs: and it was written with her name in it, elſe it was no betrothing. *By copulation*, & then he ſaid likewiſe, *Loe thou ſhalt be betrothed unto me by copulation*, and ſo he was united unto her before two witneſſes, after which copulation ſhe was his betrothed wife. If he lay with her by way of *fornication*, & not by the

i בכסף או בשטר או בביאה וכולן בעדים *Moſes Kotſen. fol.* 124.

k חריאת מקידשתלי *Maimon. in Iſchorh, c.* 3. *ſect* 1

name

name of betrothing; or if it were by *themselves*, without the *fore-acquainting of witnesses*, it was no *betrothing*; however he might not lye with her the second time, before the marriage was accomplished. And though the betrothing might be *any of these three wayes*, yet usually it was by a *piece of money*; and if they would, they might do it by *writing*; but *betrothing by copulation* was forbidden by the wise men of *Israel*, and who so did it was chastised with rods; howbeit the *betrothing* stood in force. These solemnities in *betrothing* were performed by the man and woman under a tent or canopie made for the purpose, called in their language (*l*) *Chuppa*, *a Tabernacle or Tent*: to this the *Psalmist* alludeth, *Psal.* 19. 4, 5. *In them hath he set a tabernacle for the Sun, which as a Bridegroom coming out of his chamber, rejoyceth as a strong man to runne a race.*

l חופה
Elias Tisbit.

Thirdly, the rites and ceremonies of their marriage were performed in the assembly of *ten men at least*, with blessings and thanksgiving unto *God*, whence the house it selfe was called (*m*) *Bethhillula*, the *house of praise*; & their *marriage song* (*n*) *Hillulim*, *praises*. The *Bridegroomes intimate friends* which accompanied him, & sung this *Epithalamium* or *marriage song*, were termed υἱοὶ τοῦ νυμφῶνος, *children of the bride-chamber*, *Mat.* 9. 14. Such I conceive those *thirty companions* to have been which *Sampson* associated to himself, *Judg.* 14. 11. The *forme of this phrase or blessing* is at large described by *Genebrard*, and the sum thereof is this: The chief of these companions taketh a cup, and blesseth it, saying, *Blessed art thou, O Lord our God, the King of the world, which createst the fruit of the vine*: Afterward then he saith, *Blessed be the Lord our God, the King of the world, who hath created man after his own image, according to the*

m בית הלולא
n הלולים

the image of his own likenesse, and hath thereby prepared unto himself an everlasting building, blessed be thou O Lord, who hast created him. Then followeth again; *Blessed art thou, O Lord our God, who hast created joy and gladnesse, the Bridegroom and the Bride, charity and brotherly love, rejocying and pleasure, peace and society: I beseech thee, O Lord, let there suddenly be heard in the Cities of Judah, and the streets of Jerusalem, the voice of Joy and gladnesse, the voice of the Bridegroome and the Bride: the voice of exultation in the Bride-chamber is sweeter than any feast: and children sweeter then the sweetness of a song:* and this being ended, he drinketh to the married couple.

This custome of *praising God* at such times was not needlesse or superfluous, for the *fruit of the womb* was expected as a *special blessing* frō God, and so acknowledged by them in that saying, that *four keyes* were in the hand of him, who was the *Lord* of the whole world, which were committed neither to *Angel* nor *Seraphim*; Namely (*o*) *Clavis pluviæ, clavis cibationis, clavis sepulchrorū, & clavis sterilitatis.* Concerning the *key of Rain*, thus speaketh the Scripture, *The Lord will open to thee his good treasure, Deut.* 28. Concerning the *key of food, thou openest thy hands, Psal.* 145. Concerning the *key of the grave, when I shall open your sepulchres, Ezek.* 37. Concerning the *key of Barrenness, God remembred* Rachel *and opened her womb, Gen.* 30. Whereby is intimated, that these foure things *God hath reserved in his own hand and custody*; Namely, *Rain, Food, the raising of our bodies, and the procreation of Children.*

o מפתח
מט רא
מפתח
פרנסה
מפתח
קבריא
מטתה
עקרתא
Targum Hierosol. Gen. 30. 21.

The *time of their marriage feast* appeareth cleerly to have been, *usually* (*p*) *seven dayes. Sampson* continued his *feast seven dayes, Jud.* 14. 10, 11. And of this *seven dayes feast*, (*q*) *Divines* do understand that speech of

p *vid. Thisbit. in* התן

q *August. quest. super Gen.* 88.

Labans unto Jacob, concerning *Leah*, *fulfil her week*, and we will also give thee this, *Gen.* 29.27. in which speech, it is thought that *Laban* did desire *Jacob*, not to reject and turn a way *Leah*, but to confirm the present *marriage*, by fulfilling the *usual dayes of her marriage feast*. From this custome, together with the practise of *Joseph*, mourning seven dayes for his father, *Gen.* 15.10. arose that usual proverb among the *Jews*, *Septem ad convivium*, *Septem ad luctum*. The chief governor of the feast was called, (r) *Baal mischte*; which name is fitly expressed by being called the (s) *ruler of the feast*, *John* 2.9. The *modern Jews in Italy*, when they invite any to a *mariage feast*, use this form of words, *Such a one, or such a one intreateth you to credit his daughters marriage with your presence at the feast, &c.* Then he that is invited replyeth *Mazal, tob*: which some interpret to be the wishing of *good luck* in general; but I rather think, that thereby was wished to the married parties, *a special blessing in the procreation of children*: whence the *wedding ring*, given unto the Bride-wife, had (u) this inscription or posie, *Mazal tob*; and the *Hebrews* called the Planet *Jupiter*, *Mazal*, whose influence they thought to be of great efficacy and force for generation: but in truth, *Mazal* signifieth any other Planet or Star in the Heaven, according to that *Hebrew* Proverb; (x) *There is no herbe in the earth that hath not a Mazal, or Star in the Firmament answering it, and striking it, saying, Grow.* Now *tob* signifieth good; so that the phrase soundeth as much as, *be it done in a good hour*, or *under a good Planet*. At the time of the marriage also, the man gave his wife a *dowry bill*, which the *Scrivener wrote*, and the Bridegroom paid for, whereby he endowed his spouse, if she were a *Virgin*, with 200 deneyrs, (that is fifty

r בעל משתה ἀρχιτρίκλινος

s מזל פוב *Stukius de conviv l. 2. c 3.*

u *Munster. Gen.* 30.

x *Non est tibi ulla herba inferius cui non sit Mazal in firmamento, & ferit ipsã to Mazal, & dicit ei, Cresce.*

fifty shekels) and if she had been married before, with an hundred deneyrs (that is, twenty five shekels and this was called the *root* or *principall of the dowry:* the *dowry* might not be lesse, but more, so much as he would, though it were to a talent of Gold. There is mention of a *contract* between *Tobias* and *Sarah*, and that was performed, *not by a Serivener*, but by *Raguel*, the womans father; where we may observe, that before the writing of this bil there was a *giving of the woman unto her husband.* The forme of words there used is, *Behold, take her after the law of Moses, Tobit.*7.16. A copy of this Dowry-bill is taken by *Bertram* out of the *Babylon Talmud.* The words thereof are thus; (y) *Upon the Sixth day of the week, the fourth of the moneth Sivan, in the yeare five thousand two hundred fifty foure of the creation of the world, according to the computation which we use here at Massilia, a City which is situate near the Seashore, the Bridegroom Rabbi Moses, The son of Rabbi Jehuda, said unto the Bridewife Clarona, the daughter of Rabbi David, the Son of Rabbi Moses, a Citizen of Lisbon; Be unto me a wife according to the law of Moses and Israel, and I according to the word of God, will worship, honour, maintain, and governe thee according to the manner of the husband among the Jewes, which do worship, honour, maintain, and govern their wives faithfully. I also do bestow upon thee the dowry of thy Virginity, two hundred deneyrs in silver, which belong unto thee by the law; and moreover thy food, thy apparel, and sufficient necessaries, as likewise the knowledge of thee, according to the custome of all the earth.* Thus *Clarona* the *Virgin* rested and became a *wife* to *Rabbi Moses*, the son of *Jehuda*, the Bridegroom.

y *Talmud. Bab. vid. Buxtorf. Grammatic. Chald* p. 38. 3.

After the marriage was finished, then the wife might challenge from her husband three things as

debt. 1. *Food.* 2. *Apparel.* 3. *Cohabitation*, or *the right of the bed*; which they note from *Exod.* 21.10. where it is ſaid, if he take him another wife, *her food, her raiment, and her duty of marriage ſhall he not diminiſh.* And unto this the *Apoſtle* alludeth, calling it, *Due benevolence*, 1 *Cor.* 7 3.

The wife when ſhe was firſt preſented unto her huſband, covered her head with a *veil*, in token of *ſubjection*. *Rebecca* took a *veile*, and covered her ſelf, (*Gen.* 24.65.) and for this cauſe (namely in *ſign of ſubjection*) ought the woman to have power on her head, 1 *Cor.* 11.10. where by *power* the *Apoſtle* underſtandeth a *veile*. Do any aſke the queſtion why he ſhould denote this *veil* by the name of *power*, eſpecially ſeing it was in *token of ſubjection?* The *Apoſtle* being an *Hebrew* of the *Hebrewes*, might have reſpect to the *Hebrew* word (z) *Radid* ſignifying a *veil*, which commeth from the root *Radad*, to *beare rule and authority*, and ſo might uſe the *Greek* word, ſignifying (*a*) *power* in the ſame ſence as the *Hebrews* did. And in truth, what is this *ſubjection* to the huſband but a kinde of *power* and *protection* derived unto the *wife*, in compariſon of her former ſtate, being a *Virgin?* and therefore in caſe her huſband was jealous of her, among other tokens of ſorrow, ſhe was commanded to ſtand at her trial with her *head uncovered*, *Numb.* 5.18. intimating thereby, that if ſhe could not then clear her ſelf, ſhe was from thence forward deprived of all *power*, which heretofore ſhe enjoyed by the meanes of her huſband.

z רדוד *Velamen mulieris, à verbo*, רדד *Subjecit.*

a Ἐξουσία.

b בלא דדוד *Sine Radid*, ἀδεξουσίας *Sicego interpretor verba Maimon. in Sota. ca. 3. ſect. 5.*

After the marriage was finiſhed, ſometimes there was permitted a *Bill of Divorce*; this the *Hebrews* called (*b*) *Sepher Kerithuth*, *A Bill of cutting off*, becauſe the woman is by this meanes *cut off from her husbands family*. (*d*) *Ten things were* thought requiſite as the *root*

c מפר כריתות *Græce* βιβλιον ἀποστασία.

d *Maimon. de divort. c. 1. ſect.*

and

and foundation of a *divorce*. 1. *That a man put her not away but of his own will.* 2. *That he put her away by writing, not by any other thing.* 3. *That the matter of the writing to divorce her and put her a way out of her possession.* 4. *that the matter of that divorcement be between him and her.* 5. *that it be written by her name.* 6. *That there be no action wanting, after the writing hereof, save the delivery of it unto her.* 7. *that he give it unto her.* 8. *That he give it her before witnesses.* 9. *that he give it her by the law of divorces.* 10. *That it be the Husband or his deputy that delivereth it unto her.* The forme or copy of this *Bil of divorcement was*, as it followeth;

(e) *Upon such a day of the week, such and such of the moneth N. such or such an year of the Creation of the world according to the computation which we use here in this City N. situate near the River N. that I of the Coontry of N. the sonne of Rabbi N. of the Countrey N. But now I dwelling in such and such a place near such and such a River, have desired of my own free will, without any coaction, and have divorced, dismissed and cast out thee, thee I say thee my wife N. of the Country of N. the Daughter of Rabbi N. dwelling in such or such a Countrie, and dwelling now in such or such a place, scituate neer such or such a River which hast been my wife heretofore; but now I do divorce thee, dismisse thee, and cast thee out, that thou mayst be free, and have the rule to thy selfe, to depart and to marry with any other man, whom thou wilt; and let no man be refused by thee for me, frō this day forward for ever. Thus be thou lawful for any man and this shall be to thee from me, a bill of separation, a bil of divorce, and a letter of dismission, According to the Law of Moses and Israel*

N. the son of N. witnesse.
N. the son of N. witnesse.

This

e *Hæc forma reperitur apud Mosem Kotsensem. fol. 133. Aliud exemplar ibidē habetur. It. in Mose Egyptio part. 2. fol 59. unde desumpta est hæc testium subscriptio quam apposuimus.*

This *bill* was written by a (*f*) *Scrivener*, or *publique Notary*. And (*g*) furthermore, a woman being *divorced* or otherwise a *widow*, it was not lawful for her to marry again, till she had *tarried ninety days, besides the day of her divorce, or of her husbands death, and her last espousalls: to the end it might be known whether she were with child or no, and that there might be proofe, whether it were the seed of the first husband, or the second.*

f Solomon Jarchi. Hos. c 1.10.
g Maimon de divort. cap. 11. sect. 18.

It was a common custome among the *Romans*, about the time of our *Saviours* birth, even for the women to *divorce* their *husbands*, and to *marry* again at their pleasure. Of this, *Heathen* Authors speak:

——*Sic fiunt octo mariti.*
Quinque per autumnos.
Juvenal. Satyr. 6. verse, 230.
Et nubet decimo jam Thelesina viro.
Martial. lib. 8.

h *Non consulum, sed maritorum numero annos suos computant, &c.* The bill tendred by the woman, was termed (*i*) γεγράμματα ἀπολύσεως, *Letters of forsaking, not letters of cutting off or putting away.* This same practise was in use also among the *Hebrews*. Hence is that saying of our Saviour: *if a woman shall put away her husband and be married to another, &c. Mark.* 10. 12. Now although, at that time humane laws forbad not *marriages renewed with others upon such divorces*, yet *Gods* law condemned both such *divorces*, and such *mariages*, and before *God* persons marrying after such divorcements were reputed *digamites*, that is to have *two husbands or two wives*. For this reason, a *Minister* above others is commanded to be, μιᾶς γυναικὸς ἀνήρ, *The Husband of one wife*, 1 *Tim.* 3. 2. And the *woman*, she is commanded to be ἑνὸς ἀνδρὸς γυνή, *The wife of one husband*, 1 *Tim.* 5. 9. In whibh text, *second marriages*

h Senec. 3. de. Benef. 16.
i Plutarch. in Alcibiade.

in

(in case of the husbands or wives death) are no more forbidden, than the Poet forbade them in the like Phrase.

Unico gaudens mulier maritos.
Horat. Carmin. 3.14.

Note in the last place, that among the *Jews* the Bride-woman also brought a *dowry* to her husband; it was sometimes *more*, sometimes *lesse*; it was called by the (k) *Rabbins* נרוניא *Nedunia. Raguel gave with his daughter Sarah halfe his goods, servants and cattel, and money, Tob.* 10.10.

k *Elias Thubit. It. Solom. Iarchi Gen.* 31.15.

CHAP. V.
Of their Burialls.

AT the time of a mans death, before his burial, many ceremonies were observed. *First*, the next of the kin closed the eyes of the deceased body. *Joseph shall put his hands upon thy eyes, Genes.* 46.4. This was likewise practised both by the *Romans* and the *Grecians*.

Ille meos oculos comprimat, Ille tuos. Ovid.
ὄσσε καθαιρέσουσι θανόντι πέρ. *Homer. Iliad.*

Secondly, they *washed* the body being dead. *Tabitha died, and when they had washed her, they laid her in an upper chamber, Acts* 9.37. The *Baptization or washing* at such a time was threefold. The *first* was βαπτισμὸς ἀπὸ νεκρῶν, *Ecclus.* 34.46. *A washing from the pollution contracted by the touch of a dead carcasse*; that if haply any ignorantly and unawares became thus unclean, then was he by a kind of washing to be made clean again. The *second* was βαπτισμὸς τῶν νεκρῶν, *A Baptization or washing of the dead corps it selfe*; thus *Tabitha* was *washed:*

washed: neither in the word βαπτισμὸς, unusually applied to *common washings*, as *Mark* 7.4. we read of the *washing of cups, pots, vessels, tables*, the *Greek is* βαπτισμὸς. The *first* of these washings was proper to the *Jewes*: this second in use with *Jewes*, [a] *Christians*, and [b] *Heathens*: the *third* (which was βαπτισμὸς ὑπὲρ τῶν νεκρῶν, *A Baptization for the dead*, 1 *Cor.* 15.9. proper to some *amisse-led Christians*. It may be demanded, what manner of *Baptism* this was? with submission of my judgement, I understand this place with S. *Ambrose* of a *Sacramentall washing*, applied unto some living man in the name and behalfe of his friend, dying without *Baptisme*, out of a superstitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceased, might be availeable for the other dying *unbaptized*. As if the Apostle did wound those superstitious *Corinthians* with their own quils, and prove the resurrection of the dead from their own erroneous practice, telling them in effect, that their superstitious custome of *baptizing* the living for the dead, were vain and bootlesse, if there were no resurrection; and therefore the Apostle useth an emphatical *distinction of the Persons*, in the next immediate verse, saying, why are we also in jeopardy every hour, he inferreth the resurrection by force of a *double* argument; the *first* drawn from the superstitious *baptization* for the dead: the *second*, from the hourely jeopardy and perill wherein we, that is, himselfe and other *Christians* are. so that as that *Father* noteth, the Apostle doth not hereby *approve* their doing, but evinceth their hope of the resurrection from their own practice, though erroneous. That there was (d) *Vicarium tale Baptisma* (as *Tertullian* calleth it) in use among the *Marcionites*, is evident,

[a] *Tertullian. Apolog. cap* 37. *It. Euseb. hist. lib.* 7. *c.* 17.

[b] *Corpusque lavant frigentis & ungunt. Virg. lib.* 6. *Eneid.*

[c] *Ambros. in* 1. *Cor.* 16. 19.

[d] *Tertul. de resur. carnis.*

dent, yea and among the [e] *Cerinthians* also: the manner thereof is thus described; (*f*) *When any Catecumenist died, some living person placed under the bed of the deceased, they came unto the diseased party, and asked him whether he would be baptized? then he replying nothing, the party under the bed answered for him, saying, that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the stage.*

[e] *Epiphan. de Cerinthianis hæres. 28 Chrysost. 1 Cor. 15*

The *third* ceremony used by the *Jews* towards the dead party, was the *embalming* of the corps, which for the maine thereof, it is probable they learned from the *Ægyptians*, for we find *Joseph* to be the first that practised it, *Gen.* 50. 2. The *Ægyptian* manner of *embalming* was thus: (*g*) *They took out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that again with odours: then filled they the bowels with pure Myrrhe beaten, and Cassia, and other Odours (except Frankincense,) and sewed them up. After this they seasoned the corps hidden in Nitre seventy dayes, not longer: after seventy days they washed the corps, and wrapped it in fine linnen cloth gummed, which gum the Ægyptians often used in stead of glew.* The *Greeks* termed it παρασκευὴν. And the use thereof was for the *preservation* of the body, that it might not putrifie; & therefore when the Funeral obsequies were not long delayed, they used another kind of *embalming*, namely, an externall and outward application of Spices and Odours, without the unbowelling of the corps. This the *Greeks* termed (*h*) ἐνταφιάζειν. This was used toward our *Saviour Christ*, *John* 19. 40.

[g] *Herodot. Euterp.*

[h] *Usurpatur tamen τὸ ἐντάφιάζειν in scripturis, data significatione ad denotandum utramque condituram. Imo ἐνταφιάζειν accipit Gen. 50. 26. pro eo, quod in Hebræo,* ויחנטו *Et aromatibus condiverunt.*

Sometimes they did use to *burne the corps*, preserving only the bones in some urne or pitcher, *Amos* 6. 10. But commonly they interred the whole body, and buried it in the earth. The ancient *Jewes* if they

received not from their Anceſtors, then would they purchaſe a *buriall place* themſelves, for the buriall of them and their family. The form of that place was thus; It was a *vault* hewed out in a *rock*, [i] ſix cubits long, and four broad, in which eight other cels or leſſer holes (or as ſome ſay, thirteen) were made, as ſo many diſtinct receptacles, or *tombes* for the dead bodies to be laid in: as often as they buried any, they were wont to *roll a great ſtone to the mouth of the cave.* The *cave* or *vault* it ſelfe they termed from the act of burial, [k] *Keber*, which ſignifieth a place of *buriall*; or from its forme, [l] *Magnara, a den or cave.* Theſe ſeverall *cels* or receptacles in which the body was laid, they called [m] *cucim, graves, tombes*; and the *ſtone* they named [n] *Golel, A rolling ſtone.* This giveth great light to that in the *Goſpel*, *Joſeph* took the body of *Chriſt*, and wrapped it in a clean linnen cloth, and put it in his new *tombe*, which he had hewen out in a rock, and *rolled a great ſtone to the doore of the Sepulchre, Matth.* 27. 59, 60. Theſe *caves* or *vaults* the wealthier ſort would *paint, garniſh*, and *beautifie* at the mouth or entrance thereof: hence cometh that phraſe, *Sepulchra dealbata, painted tombes.* As often as they had occaſion to mention or ſpeak of any friend deceaſed, they uſed that in the *Proverbs*, *The memory of the juſt is bleſſed, Prov.* 10. 7. Hence the *Rabbies*, in their quotations of any worthy Author deceaſed, uſually ſubjoyn this honourable commemoration, [q] *Benedictæ memoriæ, N. ſuch or ſuch a one of bleſſed memorie.*

But their uſual Epitaph or inſcription upon their ſepulchres, was, [p] *Let this ſoul be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selati.*

[i] ב. ראמות ו עלי שש — *Talmud Seder Nezikin Bava bathra. cap. 7.*

[k] קבר

[l] מערה

[m] כוכים

[n] גולל

[o] זכרונו לברכה — *Memoria ejus ſit in benedictione.*

[p] נשמתה תחא צרורה בגנז עדן — *Sheindler in* אאמלת נר

[q] א

The latter *Jewes* have been ſtrangely conceited concerning the place of burials, and are perſwaded, that if an *Iſraelite* be buried in any ſtrange countrey out of the promiſed Land, he ſhall not be partaker ſo much as of Reſurrection, except the Lord vouchſafe to make him *hollow paſſages* under the earth, thorow which his body by a continuall volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his ſon *Joſeph*, that he ſhould not bury him in the land of *Egypt*, but in *Cana an*. (*q*) For which charge they aſſigne three reaſons. *Firſt*, becauſe he foreſaw by the ſpirit of Prophecy, that the duſt of that land ſhould afterward be turned into lice. *Secondly*, becauſe thoſe who died out of the holy land ſhould not riſe again without a painfull rolling and tumbling of their bodies thorow theſe hollow paſſages. *Thirdly*, that the *Ægyptians* might not idolatrouſly worſhip him.

(*q*) *Solom. Iarchi Gen.* 47. 29.

They made a feaſt at their burials, which is ſtiled *The bread of men*, *Ezek.* 24. 17. And a *cup of conſolation*, *Jer.* 26. 7. becauſe it was adminiſtred to comfort thoſe that were ſad of heart. It much reſembled the *Roman Silicernium*.

From thoſe two places laſt quoted, we may obſerve, that at the buriall of their friends, they uſed theſe ceremonies which follow, ſome to *teſtifie*, ſome to *augment* their grief. 1. *Cutting themſelves*, that is, wounding or cutting any part of their body, with any kind of Inſtrument. (*r*) This practice was learned frō the *Heathens*, who were wont not only to ſcratch their face, but to punch and prick certain parts of their body with a needle, & then cover it over with ink, which they uſed as a ſpecial ceremony in their

(*r*) *Gentes quaſdam corporis partes acu vulnerabant, vel alias incidebant atramentumque ſuperponebant, quod in cultum dæmonum ſuorū fiebat, præcipitur ergo ne ullo caſu ſicut gentes ferirent carnes ſuas: quemadmodum ſacerdotes Cybeles & diæ Sororum, ut refert Lucinus P. Fag. Deut.* 14. 1 *Unguibus ora ſorer fœdans & pectora pugnis Virg. lib.* 4. *Æneid.*

superstitious worship, and therefore it is forbid, *Deu.* 14. 1. *Secondly, making themselves bald*, which was done divers manner of wayes; either by *shaving their hair*, or *plucking it off* with their hands, or by *Impoisoned plaisters to make it fall off*. Other nations were wont to shave off the (*f*) hair of their head, and to offer it in the behalf of the dead: they did sometimes shave their cheeks, sometimes their eye-lids: and this also being an *Heathenish* custome, was likewise forbidden in *Israel*, *Deut.* 14. 1. *Thirdly, going bare-headed*, that they might cast dust or ashes upon their heads, signifying theredy that they *were unworthy the ground on which they went*. *Fourthly, going barefooted*, for their greater humiliation. *Fifthly, the covering of their lips*, for that was a special signe of sorrow and shame. *The seers shall be ashamed, &c.* they shall all cover their lips, for they have no answer of *God*, *Mich.* 3. 7. If it be demanded how they covered their lips? It is thought they did it (*t*) *by casting the skirt of their cloak, or garment over them. Sixtly,* [n] *renting their cloathes. Seventhly, putting sackcloth about their loynes*, *Gen.* 37. 34. These were generall tokens of grief, used upon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their grief. *First, minstrels*, who with their sad tunes inclined the affections of the people to mourning. [x] Of these there were *two sorts*: Some playing on *pipes*, others sounding *trumpets*. At the funerall of Noblemen, or old men, they used a *trumpet*: at the funerall of the common people, or children, they used a [y] *pipe*. In this respect it is said; *That Jesus when he raised Jairus his daughter, cast out the minstrels*, *Mat.* 9. 23. *Secondly*, women hired to sing at burials for the same purpose, and likewise by out-

ward

f *Sectis fratri Imposuere capillos. Ovid met. 3.*

t *D Kimchi & Aben Ezra P. Fag. Le. 14. 45.*

u *Scissaque Pollixena palla Invenal. Satyr. 10.*

x *Majoris ætatis fuerat ad tubam proferre solebant: minoris verò ætatis ad tibias. Servius Aneid lib. 5.*

y *Tibia cui teneros suetum deducere manes. Lege Phrygum Cœlia Statius, Theb. lib. 6. ver. 321.*

ward ſignifications of ſorrow, to move the company, and more ſtrongly to affect them; *call for the mourning women, &c. and ſend for skilfull women*, Jer. 9. 17. Theſe the *Romans* called, *Præficas, quaſi in hoc ipſum præfectas, Chief or skilfull mourners.*

CHAP. VI.
Of their Oathes.

THe manner of *ſwearing* was ſometimes *by lifting up their hands towards heaven*; *Abraham* ſaid to the *King of Sodom*, *I have lifted up my hand unto the Lord*; that is, I have *ſworne*, that I will not take from a threed, even to a ſhoe-latchet, *Gen.* 14. 22. Unto which cuſtome the Pſalmiſt ſeemeth to allude, *Pſal.* 106. 26. *He lifted up his hand*, that is, *he ſwore.* Sometimes he that took the oath *did put his hand under the others thigh*, which adminiſtred the oath. We read this manner of adminiſtration to have been uſed by *Abraham*, *Gen.* 24. 2. and *Jacob*, *Gen.* 47. 29. Which ceremony (*a*) ſome interpret to bear a *token of ſubjection*; (*b*) others as a *myſterie of circumciſion*, the ſigne whereof they bore about that place of their body: others more probably think it to be a *myſterious ſignification of Chriſt the promiſed ſeed*, who was to come out of *Abrahams loynes*, or *thigh*; as the like phraſe is uſed, *Gen.* 46. 26. the ſouls that came out of *Jacobs thigh.* Sometimes alſo the manner of depoſing, was to *ſtand before the Altar*, 1 *Kings* 8. 31. Which was alſo the cuſtome of the [d] *Athenians*, the [e] *Carthaginians*, and the [f] *Romans.*

The object of a lawfull oath, was, and is, *onely the Lord*: whence he that took the oath was ſaid to *confeſſe*

a *Aben Eſra. Gen.* 24. 2.
b *Solomon Iarch ibid.*
c *Auguſt. quæſt. ſuper Gen* 62.
d *Alex. ab Alex. lib* 5 c. 10.
e *Livius dec.* 3. *lib.* 1. *It. Valer. Max. l* 9 c. 3.
f *Iures Licet & Samothracum & ſtrorũ aras. Iuvenal. Satyr.* 3.

confesse unto God. Compare *Isa.* 45. 23. with *Rom.* 14. 11. And the ancient forme of imposing an oath was this, *Give glory to God, Josh.* 7. 19. *John* 9. 24. Now God was glorified by an oath, because thereby there was a solemn confession and acknowledgment of *Gods omnipresence*, that he is present in every place; of his *omniscience*, that he knoweth all secrets; of his *truth*, that he is *a maintainer of truth*, and *an avenger of falsehood:* of his *justice*, that he is *willing*, and his *omnipotency*, that he is able to punish those that by swearing shall dishonour him. And as the *object of a lawful oath* was *onely God*; so it implyeth, that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity *imposed*; for the *Hebrew* word נשבע is a passive, and signifieth to be *sworne*, rather than *to swear.*

In corrupter times they were wont to swear *by the creatures*, but the *Jewes* chiefly by *Jerusalem*, *by the Temple*, *by the gold of the Temple*, *by the Altar*, *and the gift on the Altar.* This *gift* in *Hebrew* was termed *Corban*, and it was one of those oathes which in our *Saviour Christs* time the *Scribes* and *Pharisees* accounted principally obligatory. If any swore *by the Altar*, it was nothing: but if any swore by the *oblation of the Altar*, he was bound to perform it, *Math.* 23. 18. Yea, although *Gods law* enjoyned honour, and relief towards parents; yet if they had bound themselves by this oath *Corban*, that they would not help or relieve their Parents, they taught they were discharged. Whence saith their [i] *Talmud*, *Every one ought to honour his father and mother, except he hath vowed the contrary.* And it is evident that the *Jews* did often by solemn vows and [k] *oathes bind themselves, that they would never do good to such, or such a man.* We must furthermore know, that

g *Allium, porrum & cepas inter deos jurejurando habuerãt Egyptii, Plin. lib.* 19. *c.* 6 *Item Juvenal sat* 15. h Ἐγὼ οἶδ', μὴ πρὸς ἄλλων ἢ πρὸς καλέμβωνον ὄρκου κορδάν κατατεθμεῖ. *Inter quæ sacramenta cum quibusdã aliis etiã jusjurandum quod Corban appellatur, enumerat Josephus contra Appion. li.* 2. *p.* 147.

i *Talmud Hierosolymit. tract. de votis. cap.* 10.

k Ὅρκῳ τοῦ γονέα, τῷ δεῖνι μὴ πωλήσειν ὠφέλειαν τινα *Jurejurando se obstringunt, huic vel illi homini nihil se commodi præstituros. Philo Jud. de specialibus legib. p.* 595.

that usually to their oathes there was an *execration*, or *conditionall curse* annexed, which sometimes was expressed, as, *if I do not do thus and thus, then the Lord do so to me, and more also*, 1 *Sam.* 14. 44. Also 1 *Kings* 20. 10. Sometimes it is *understood*, as, *I have sworne, if I take from a threed to a shooe-latchet, then let the Lord do so to me, and more also*; this, or the like, is *understood*, and maketh the former part of the oath to sound negatively; as if *Abraham* had said, *I have sworne, I will not take from a threed to a shooe-latchet.* In like manner, *Psal.* 95. I have sworn, *if they shall enter into my rest*; that is, *They shall not enter into my rest*, Heb. 3. 18. This helpeth the exposition of that difficult place, *Mat.* 15. 5. which we read, [1] *By the gift that is offered by me thou maist have profit*: but if we conceive it thus, according to the form of the oath *Corban*; *By Corban if thou receive any profit by me*, and understand the execration implyed, *Then let God do thus, & much more to me*, the sense will be thus; *By Corban thou shalt receive no profit by me.* This exposition is agreeable to the scope of the place, as it is to their form of swearing, and plainly sheweth how the *Pharisees* by their traditions transgressed the commandement of God. For God commanded, saying, *Honour thy father and thy mother.* But the *Scribes* and *Pharisees* said; Whosoever should say to father or mother, seeking relief, *By Corban thou shalt receive no profit from me*, he was discharged.

[1] Δῶρον, ὁ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς. Per Corbã, si quicquam tibi prodero: interpretor ὁ ἐὰν Si quicquam: quemadmodum ὃς ἐὰν Si quisquã, *Mat.* 10. 14. & *Mat.* 23. 18. Et execratione subaudita sensus emergat. Per Corbã nihil tibi prodero. Caterũ, si quis urgeat, quod in fonte sit κορβᾶν non per Corban, vel ὃ ἐστι κορβᾶν, sciendum quòd similis eleipsis in jurandi formulis non est inusitata, hinc המעון הזה valet תורת כמעון per domicilium hoc. *Vide Drusium de tribus sectis, l.* 2. *cap.* 17.

CHAP.

Chap. VII.

Of their Writing, Masorites, and their Work.

Writing in no Nation came to its perfection on a ſudden, but by degrees: The opinions of the ancients concerning the Authors and inventers of letters are different. Some ſay (*a*) *Cadmus* brought the uſe of letters into *Greece*: others ſay, (*b*) *Palamedes*: (*c*) ſome ſay, *Rhadamanthus* brought them into *Aſſyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewiſe ſome ſay the *Phœnicians* had *firſt* the knowledge and uſe of letters.

a Plin. l. 3. c. 56. Diodor. Sicul. l. 6. c. 15.
b Servius lib. 2. Eneid.
c Alex. Genial. l. 1. c. 30.

Phœnices primi (famæ ſi credimus) auſi
Manſuram rudibus vocem ſignare figuris.
Lucan.

Others ſay the [d] *Ethiopians*: [e] others the *Aſſyrians*. But upon better grounds it is thought, that [f] *Moſes firſt taught the uſe of letters to the Jews*, and that the *Phœnicians* learned them from the *Jews*, and the *Grecians* from the *Phœnicians*.

d Diodor. Sicul. l. 4.
e Plin l. 7. c. 56.
f Euſeb. præpar. Evang. lib. 18.

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on *rinde of trees*, whence *Liber*, ſignifying originally *rinde of a tree*, is now uſed for *a booke*: [g] ſome wrote on *tile-ſtones* with a *bone* in ſtead of a *pen*; ſome on *Tables*; this laſt was chiefly in uſe among the *Jewes*, the *Decalogue* was written in two *tables of ſtone*. Again, write theſe things upon a *table*, *Eſay* 30. 8. ἐπὶ πινακίδος, ſaith the *Septuagint*, as if the writing-tables at that time were made of *box trees*. They uſed not then

g Diogen. Laert. in vita Cleanthis

pens

pens or *quils*, but a certain instrument or *punch*, made of iron or steel, called *stylus*, it was sharpe at one end, for the more convenient indenting or carving of the characters; and broad at the other, for the scraping or blotting out what had been written; whence sprang that proverbiall speech: (*h*) *Invertere stylum*, *to unsay what he had said*, or *to blot out what he hath written*: *Scribe stilo hominis*: *write with the pen of man*, *Esay* 8.1. Afterward before they came to binde up books in manner as now we have them, they wrote in a roll of *Paper* or *Parchment*; which sometimes was *ten cubits* broad, and *twenty* long, *Zac.* 5.2. This they called מגלה *Megilla* in *Hebrew*, from *Galal*, *to roll*, *Volumen in Latine*, in *English a volume*, from *volvo*, *to role*. In *the volumn of the book* it is written, *Psal.* 10.7. And *Christ closing* the Book, gave it to the Minister, *Luke* 4.20. the word is πτύξας, *complicans folding*, or rolling it up; and verse 17. ἀναπτύξας, *explicans*, *unfolding*, or opening it. (*i*) These *volumnes* were written not with entire continued writing, but the writing was distinguished into many *spaces*, *columnes*, or *platforms*, like unto so many *Areæ*: these *platformes*, filled with writing were instead of so many *pages* in a book: and thus we are to understand that *Jer.* 36.23. When *Jehudi* had read three or four *leaves*, he cut it with a penknife, *&c.* These *leaves* were nothing else but *spaces*, and *platformes* in the *roll*. After this manuer the *Jews* reserve the Law, written in such *rolles* and with such *spaces*, in their *Synagogues* at this day.

h *Erasm in Adag.*

i *Buxtorf instit. epist p.4.*

It is much controversed, whether the *Jews* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Masorites*; for the understanding of which, it will be needful, *First*, to

enquire who the *Masorites* were; *Secondly*, what their work was; and then to deliver in a proposition what may be probably thought in this point.

First, concerning the *Masoriter*, we are to know that מסר *Masar* signifieth *tradere*, *to deliver*, and *Masor a tradition*, delivered from hand to hand, to posterity without writing, as the *Pithagoreans* and *Druides* were wont to do; but by the figure *Synecdoche*, it signifieth those *critical notes* or *Scholion*, written in the margine of the Bible, and those that were the authors of those *critical observations* were termed *Masoritæ*, *Masorites*. Concerning these Authors who they were, there are two opinions. Some[k] think that they were certain learned *Jews* living in the City *Tiberias*, they termed them *Sapientes Tiberiadis*, *the wise men of Tiberias*. These *wise men* are thought to have added these *marginal notes* unto the *Hebrew Bibles* some time after the finishing of the *Babylon Talmud*, which was about the year of our *Lord*, 506. This opinion is unlikely for these two reasons. 1. (*m*) Because we cannot finde in Histories, the continuance of any Colledge or School in *Tiberias* so long but rather that *degrees in learning* ceased here within some hundred yeares after our *Saviour his birth*. 2. (*n*) In both *Talmuds* mention is made of the *Masora*, and the things contained therein. Others therefore more probably say, that the *Masorites* were the *Ecclesiastical Senate* or *Councel* held by *Esra*, *Haggai*, *Zachary*, *Malachi*, and divers others assembled for a reformation of the Church after their return from Babylon; they are called *Viri Synagogæ magnæ*. This Councel continued at least forty years; for *Simeon* the *just*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the great*, coming in hostile manner

k *Aben Esra vi. Buxtor. commen. Masor. c. 5.*

l *Elias Levita in præfat. tetia. l Masoreth hammasoreth*

m *Buxtorf. in comment. Masor. c 8.*

o *R. Asarias. R. Gedalia Buxtor. in comment. Masor c. 11.*

ner against *Jerusalem*, [p] was the last of that *Councell*, and that was above three hundred yeares before the birth of our *Saviour*, *Esra* was the *President* or chief of this *Councel*; he was of such repute among the *Jewes* that they paralleld him with *Moses*, saying: [q] *Dignus erat* Esra, *quod data fuisset lex per manus ejus Israeli, si non præcessisset eum* Moses.

[p] Pirke Aboth. c. 1.

[q] Talmud. Sanhedrim. c. 2. f. 21.

In the second place we are to consider *the work*, what the men of this great *Synagogue*, being the true *Masorites*, did; their work may be reduced to these particulars. 1. When this great councel was assembled, they among whom *Esra* was chief (who was assisted with the inspiration of *Gods Spirit*) (r) determined what *books* were *canonical*, what *spurious* and *Apocryphal*. *Secondly*, [s] the *authentique* and *Canonical books*, were purged by them, of all errours crept into the text in time of their captivity. *Thirdly*, they [t] digested the *old Testament* into *twenty two books*, according to the number of the *Hebrew letters*. *Fourthly*, they distinguisht it into great *sections* and *verses*; for though the Law was not so confusedly written, without any space or note of distinction between word and word, that it seemed al one *continued verse*, or as the *Knbbalists* speak, תיבה אחת *Theba agnath*, *one word*, untill the time of the *Masorites*; yet it was not so distinguisht into *sections* and *verses*, as now we have it. *Fifthly*, they added their censures and *critical observations*, concerning the irregularity of many words, in respect of the *vowels* and *accents*. *Sixthly*, they numbred the *verses*, *words*, and *letters* of every Book to prevent all possibility of corrupting the Text in future times, for now they say the gift of prophesie should cease. *Lastly*, they noted the *different writing*, and *different reading*: for the under-

[r] Buxtorf. in comment. Masor. c. 11.

[s] Tertullian. l. de habit mulieber. Chrysost. hom 8. ad Hebræos. Ireneus adver. hæres. lib. 3. c. 25. Augustin. de mirab. sacræ script. l. 2 circa finem.

[t] Genebrard. l. 2. Chronolog.

ſtanding of which we muſt know, that in the *Hebrew* text many words are written with *more*, many with *fewer letters*, then they are pronounced;[u] many words *written* in the text which are not *pronounced*, *&c.* In the margine the difference is expreſſed, whence the difference in the text they term כתיב *Cethib*, *Scriptionem*; the writing; the difference in the margine they terme קרי *Keri*, *Lectionem*, the reading: becauſe they do *read* according to that in the margine.[x] This difference is thought by ſome to be a correction of the Bible, according to ſeveral copies after their return from *Babylon*, but that it is of *divine authority*, containing many myſteries known to *Moſes*, and the *Prophets* ſucceſſively (though many of them unknown to our age) and that it was not any correction, but the difference it ſelfe primarily and purpoſely was intended by the *Prophets*, and holy penmen of the Scripture, evidently appeareth by the diverſity of readings in thoſe books, which were written, by *Haggai*, *Zachary*, *Malachi*, *Duniel*, and *Eſra*, they being the *Authors* of their own books, needed no *correction* at that time themſelves, being preſent, yet in them this *different reading* is uſed.

u Sunt octo voces quæ ſcriptæ ſunt in textu, ſed non legutur, quas adducit Maſora, Ruth 3. 12.

x Contra hos diſputat Elias Levita in præfat. 3. l. Maſoreth. hammaſoreth.

In the *third* place, the propoſition followeth, namely, *Seing that the Maſorites paſſed their cenſure on many words for their irregularity in their vowels and accents*; therefore, *the vowels originally were not from the Maſorites, but of the ſame antiquity with their words*; and in truth, otherwiſe they had been a *Body or carcaſſe without a ſoul.*

CHAP.

CHAP. VIII.

Israels pitching of their tents, or of their camps.

WHiles the *Israelites* wandred thorow the Wilderneſſe, their *Church* was a *Tabernacle*, and their *habitations Tents*, ſo that their whole *campe* might be termed a *moveable City*. It was divided into three parts. By the centre or middle of all was the *Tabernacle* it ſelf, with its *courts*, this they termed the *Camp of the Divine Majeſty*. Next round about, pitcht the *Prieſts* and *Levites*, to whom the charge of the *Tabernacle* belonged, (and therefore the neereſt adjoyning place of habitation might be the convenienteſt for them) that was called the *camp of Levi*. In the utter parts, round about *Levi*, the *twelve Tribes* pitcht their tents, this they termed the *Camp of Israel*. The firſt *Camp* reſembled a great *Cathedral Church*, with its *Church-yard*. The *ſecond*, a priviledge place *about the Church*, as it were for *Colledges* for the habitation of the *clergy*. The *third*, the *body of a City*, wherein the *townesmen* or *laity* dwelt. The form of the whole, is probably thought to be *fourſquare*, (a) ſome ſay *twelve miles long*, *and twelve miles broad*.

a *Vzield. Num.* 2.3.

In the Eaſtern part pitched theſe three tribes, *Judah*, *Iſſachar*, and *Zabulon*. On the South-ſide, *Reuben*, *Simeon*, and *Gad*. On the Weſt, *Ephraim*, *Manaſſes*, and *Benjamin*. On the North, *Dan*, *Aſher*, and *Naphtali*: and theſe made up the *outward campe*, termed the *Campe of Israel*. Between each Tribe, in every one of thoſe four quarters, there were diſtant ſpaces like

like ſtreets, where there was buying and ſelling as in a market, and tradeſmen in their ſhops, in[b] manner of a City leading to and fro. This *Camp* is[c] thought to be round a *mile diſtant* from the *Tabernacle*, that a *Sabbath dayes journey*; and this is gathered from *Joſ.* 3.4. where the diſtance between the *People* and the *Ark* is commanded to be *two thouſand cubits*.

After this pitched the *camp of Levi*: in the Eaſtern part *Moſes*, *Aaron*, and the *Prieſts*: In the South the *Cohathites*; in the weſt, the *Gerſhonites*; in the North, the *Merarites*.

In the *middle* was the *Camp of the Divine Majeſty*. Unto this *David* alludeth; *God* is in the middeſt of her, ſhe ſhall not be moved, *Pſal.* 46.5.

After the ſame manner the parts of the City *Jeruſalem* were diſtinguiſhed, when the common-wealth was ſetled. [d] From the *gate of Jeruſalem, to the mountain of the Temple*, was the *Camp of Iſrael*; from the *gate of the mountain of the Temple, to the gate of the Court* (which was otherwiſe called *Nicanors gate*) was the *camp of Levi*: from the *gate of the Court*, and forward was the *Camp of the Divine Majeſty*.

Furthermore we are to know, that the *twelve Tribes* had between them four principall *Banners* or *ſtandards*; *three Tribes to a ſtandard*, for which reaſon, the *Church* is ſaid to be terrible as an army with *banners*, *Cant.* 6.4. The *Hebrew* word *Banner*, *Numb.* 2. 2. the *Greek* tranſlateth (ἐ) *Order*; and ſo the *Chaldee* calleth it [f] *Tekes* (a word borrowed of the *Greek* τάξις) *order*: Whence the *Apoſtle* taketh his phraſe. Every man in his own *order*, 1 *Cor.* 15.23.

Every *Banner* was thought to be of 3 *Colours*, [g] according to the colours of the pretious ſtones in the breſt-plate, bearing the names of their *Patriarchs*. But this

[b] Οὐ λιτὴ ἀλλὰ ἡ πόλεων τετραγωνισμὸν ἔχει καθάπερ ἀγορὰν ἐμπορικὴν ἐοικυῖαν. *Joſeph. l.* 3. *Antiq. c.* 11. *p.* 57.

[c] *Tradunt Hebræi filios Iſaelis caſtrametatos fuiſſe in circuitu tabernaculi ut unum miliare inter ſuerit* (i) *ſpatium mille paſſum, & hoc erat iter Sabbati P. Fag. Num.* 2. 3.

[d] *Maimon. in Bethhabchirah, c.* 7. *Sect.* 11.

[e] Ἀνδρικῶς ἑκάστη τάξις καὶ πάγημα ἴδιον

[f] דגל עלם מקסיה *quiſque juxta ordinatum ſuam a cieming Jonathan in Num.* 2 3

[g] *Num.* 2 3

this proportion will not hold in all, seing *Levi* who is not here among the other *Tribes* was in the brest-plate one of the *twelve*; and *Joseph* there graved on the *Beril* hath here *two Tribes*, *Ephraim and Manasses*, unto whom *two colours* cannot be allowed from the brestplate.

Each *Banner* had its several *motto*, or inscription. In the *First standard* was written, from *Numb.* 10. 25. *Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.* (*h*) It is moreover taught by the *Hebrews*, that each *standard* had a distinct *signe* engraved in it. *Reubens standard* had the *Image of a man*. *Judahs* the *image of a Lion*: *Ephraims* the *image of an Oxe*: *and Dans the image of an Eagle.*

These same *four creatures* are used by *Ezekiel*, Ez 1. 10. to describe the nature of *Angels*. Every *Cherubim* is said to have *foure faces*; *the face of a man*, to shew his understanding; *of a Lion* to shew his power; *of an Ox*, to shew his ministratory office; *of an Eagle*, to shew his swiftnesse in the execution of *Gods* will. The same description of *Angels* you may finde, *Rev.* 4. 6.

By the same *four*, in the opinion of many of the [k] *Fathers*, are shadowed forth the *four Evangelists*. The *man* shadowed S. *Matthew*, because he beginneth his *Gospell*, with the generation of *Christ*, according to his humanity: The *Lion* S. *Mark*, because he beginneth his *Gospell*, from that voice of the *Lion* roaring in the wilderneſse, *Vox clamantis in deserto*: The *Ox* S. *Luke*, because he beginneth with *Zacharias the Priest*: and the *Eagle* S. *John*, who soaring aloft beginneth with the *Divinity of Christ*.

Thus have we seen how they *pitcht* their *camps*, their *marching* followeth: and here we are to consider, *first* their *marching in their journeys* thorow the Wilderneſse. *Secondly*, their *marching in their battels*.

Concerning

h *Dicunt in vexillo Reuben fuisse imaginem hominis: in vexillo Iehudah imaginem leonis in vexillo Ephraim imaginem aquilæ P. Fag. Num. 2. Aben. Esra ibidem.*

i *Angeli ex hoc versu de finiri possunt; sunt enim spiritus intelligentes ut homo, potentes ut Leo, ministratores ut Bos, & celeres ut aquila. Tremel in Ezek. 1.*

k *Hieronym ad initium sui commentarii in Mat. It Gregor. homil 4. in Ezek. ab Hieron in dissentit D. Augustinus in Matthæo & Marco, nam in Leone Matthæum, Marcam in homine putat adumbratum Augustin de consensu Evangelist. l. 1. c. 6.*

Concerning their *marching in their journeys*, they either *moved forward* or *abode ſtill*, according to the moving or ſtanding of the cloud, which conducted them: the manner thereof is deſcribed, *Numb.* 10. and ſummarily we may review it thus: when *God* took up the cloud, *Moſes* prayed, and the *Prieſts* with trumpets blew an alarme, then *Judah* the firſt ſtandard roſe up, with *Iſſachar* and *Zebulon*, and they *marched formoſt*; then followed the *Gerſhonites* and *Merarites*, bearing the boards and coverings of the *Tabernacle* in wagons; the trumpets ſounded the ſecond alarme, then *Reuben*, *Simeon*, and *Gad* roſe up and *followed the Tabernacle*, and after them went the *Kohathites*, in the *midſt* of the *twelve Tribes*, bearing on their ſhoulders the *arke*, *Candleſtick*, *Table*, *Altar*, and other holy things. At the third Alarme roſe up the *ſtandard of Ephraim*, *Manaſſes*, and *Benjamin*, and theſe followed the *Sanctuary*; unto this *David* hath reference, when he prayeth, *Pſal.* 80. 2. *Before Ephraim*, *Benjamin*, and *Manaſſes*, ſtirre up thy ſtrength, and come and ſave us. At the fourth alarme, aroſe the *ſtandard of Dan*, *Aſher*, and *Napthali*; and to theſe was committed the care of *gathering* together the lame, feeble, and ſick, and to look that nothing was left behinde: whence they are called the *gathering hoſt*, *Joſh.* 6. 9. unto this *David* alludeth; when my Father and my Mother forſake me, the *Lord* will *gather* me, *Pſal.* 27. 10.

תרועה *Clangor, Vociferatio. Hebræi duplicem clangorem eſſe ſtatuunt alterumque vocari*
תקועה *alterum*
תרועה *quorum ille æquabilis eſt vox, hic citus conciſuſque fragor: ille ad convocandos cœtus, hic ad accendendos militum animos facit.*

Concerning their *marching in war*, *Firſt*, the *Prieſts* ſounded the Alarme with trumpets, *Numb.* 10. 9. this they termed *Therugnah*. *Secondly*, one *Prieſt* was ſelected out of the reſt, to ſtirre up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the warre, *Deut* 20. 2. him they called

called *Unctum belli*, *The annointed of the Battel*. *Thirdly*, they marched on by five and five in battle-array, *Exod.* 13.18. so the (*m*) Original signifieth in that place.

m חמושים

In the last place, we are to consider how they were to deal in besieging a Town; for the conceiving whereof, note these two propositions.

1. *They were to offer peace unto all Forreiners, and Canaanites, Deut.* 20 10. And this is cleerly signified *Josh.* 11.19. There was not a City that made peace with the children of *Israel*, save the *Hivites*, the inhabitants of *Gibeon*, all other they took in battel. For it was of the *Lord* to harden their hearts. Yet here *Moab* and *Ammon* are excepted; *Israel must not seek their peace*, *Deut.* 23. 6.

2. *They were to make covenant with none of the seven Nations*, *Deut.* 7. 2. *Exod.* 23. 32. and 34. 14. With *Forreiners they might*, *Josh.* 2. 7. peradventure you *dwell among us*, and how shall we *make a covenant* with you? Not, how shall we *make peace with you?*

n *Hæc est causa cur Hebræi Fœdus facere, dicãt* נרותהכרית (i) *Dividere, aut dissecare fœdus, quemadmodum apud Latinos, dicitur percutere fœdus quæ locutio fluxit ab antiquo fœderis faciendi more: Sacerdos enim feriebat porcum silice, dicens, Sic à Jove feriatur, qui fœdum hoc fregerit fœdus, ut ego hunc porcum ferio* Livius, Decad. 1. lib. 1. p. 17.

Some may question, what the difference was between *making peace*, and *making a covenant*? I answer, *two fold*. 1. The *making of peace* was a naked stipulation, or promise, mutually made for the laying aside of all hostile affections towards each other; whereby life on both sides might be secured. *Making a covenant*, was a solemn binding of each other, to performance of this mutual promise, by outward ceremonies, of (*n*) cutting a beast in twain, & passing between the parts thereof, *Jer.* 34. 18. as if they would say; *Thus let it be done to him, and thus let his body be cut in two, who shall break this covenant*? 2. condly: peace was not concluded by the *Israelites*, but only upon these terms, *That the people should become tributary unto them*, *Deut.* 20. 11. The *making of a covenant*

nant was upon equal terms, without any condition either of tribute or ſervice, as is gatherable from the *Covenant* made by *Joſhua* with the *Gibeonites*, where there is no mention of any condition at all, *Joſh.* 9.

This difference ſeemeth to me warrantable, and ſerved to reconcile many places of Scripture, as where *God* ſaith, *Offer peace to all*, and *make a covenant with none. Secondly*, It ſheweth the fraud of the *Gibeonites* to be greater then is commonly conceived, for they ſought not *peace ſimply, but a covenant. Make a league with us, Joſh.* 9. 6. *Thirdly*, It ſalveth that common objection, made in defence of *unadviſed Oathes*, to prove them *obligatory*, though *unlawful.* The Argument is framed thus; *The covenant which* Joſhua *made with the Gibeonites unadviſedly, was unlawful: but that was obſerved by him, and the breach thereof, when* Saul *ſlew the Gibeonites, puniſhed by God,* 2 *Sam.* 21. 2. *Therefore, &c.* I ſay it ſalveth that objection, becauſe if we diligently obſerve *Joſhuah*'s practiſe, we ſhall finde *unadviſed Oathes* to be ſo far, and *only ſo far binding*, as they agree with *God's words. God's word* required the *Gibeonites* ſhould have their lives ſecured, becauſe they accepted *peace*; thus far therefore the *covenant was ſtill of force. God's word* required, that the *Canaanites* after the acceptation of peace ſhould become *tributary*; here the *covenant was not of force*, and therefore *Joſhuah* made them *hewers of wood and drawers of water*, which is a kind of a tribute in the language of the Scripture; a tribute of the *body* though not of the *purſe*: in which ſence the *Ægyptian Task-maſters* are in the Original called *Tribute-maſters*, *Exod.* 1. 11.

CHAP.

CHAP. IX.

Their Measures.

MEasures in use among the *Hebrews*, and so among all other Nations, they are of *two sorts*: some *Mensuræ applicationis*, *measures of application*, as a span, a cubit, a yard, and the like. Secondly, *Mensuræ capacitatis*, *Measures of capacity*, as pintes, quarts, pecks, bushels, *&c.* *Measures of application*, mentioned in Scripture, are these that follow: in which there might be no deceit; the ground of these measures was the bredth of so many, or so many barley corns middle sized, layd by one another, אצבע *Etsbang*, *Digitus*, *a finger*, *an inch.* (*a*) It containeth the bredth of six barley corns joyned together where they are thickest; though in ground reckoning it goeth for an inch, yet in accurate speaking **four fingers make three inches*. Of this there is mention, *Jer.* 52. 21.

(*a*) *Arias Mont. Thubal Chain.*

* *Quatuor digiti constituunt tres pollices. Franc. Junius in Ezek.* 40. 5.

Palmus, This was two-fold; *Palmus minor*, and *Palmus major*. The lesser containeth the bredth of *four fingers*, (*i*) *three fingers*: the *Hebrews* term it, טפח *Tophach*, the *Greeks* παλαιστὴ: the greater is termed זרת *Zereth*, by the *Greeks* σπιθαμὴ; in Latine *Spithama*, & *Dodrans*. It containeth the measure that is between the thumb and the little finger stretcht out, a *span*.

(*i*) 4. *Palmos*, *scil. minores*. *Pet. Martyr.* 1. *Reg. c.* 6.

פגם *Pagnam*, *pes*, *a foot*. It containeth (*b*) *twelve inches*.

(*b*) אמה *Amma*, *Cubitus*, *a cubit*. We shall find in Authors, mention of *four kinds of Cubits*. 1. *Cubitus communis*, this was the measure from the elbow to the fingers end. It contained a foot and half, *or half a yard*,

a yard, it is called the *common Cubit*. 2 *Cubitus ſacer*, *An holy Cubit*, this was a full *yard*, containing *two of the common Cubits*, as appeareth by comparing 1 *King.* 7. 15. with 2 *Chron.* 3. 15. In the firſt place, the pillars are reckoned each of them *eighteen cubits* high: in the ſecond place they are reckoned *five and thirty cubits* high; which together with the baſis, being one ordinary cubit high, *doubleth the number*: ſo that the firſt Text is to be underſtood of *holy cubits*; the ſecond of *common cubits*. 3. *Cubitus regis*, the *King's cubit*; this was (c) *three fingers longer then the common cubit*: Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut.* 3. 11. *Onkelos* doth improperly term it, *cubitum regis*, the *Kings cubit*. *Laſtly*, there was *cubitus geometricus*, *A geometrical cubit*, it contained *ſix common cubits*, (d) and according to *theſe cubits*, it is thought that *Noah's Ark was built*.

c *Heredot. lib. 2. in deſcript. Bab.*

d *Orig. hom. 2. in Geneſ. It. Aug. de Civitat. Dei, lib. 16 c. 27.*

Some make the difference between the *cubit of the ſanctuary*, and *the common cubit*, to be thus; *The common cubit*, they ſay, contained (e) *fifteen inches*, the *holy cubit* (f) *eighteen inches*. But that the *holy cubit* contained *two common cubits*, hath been evidently proved; and it is probable, that thoſe who make the difference to be only *three inches*, have miſtaken the *Kings cubit*, for the *holy cubit*.

e *Quinos palmos*
f *Sex palmes.*

חבל *Cheleb*, *Funiculus*, *a line or rope*. The juſt length thereof is unknown, the uſe thereof was to meaſure grounds; whence it is ſometimes taken for the inheritance it ſelf. *The lines are fallen to me in pleaſant places*, *Pſal.* 16. 6. That is, mine *inheritance*.

קנה *Kaneh*, *Arundo*, the *Reed*. The uſe of this was to meaſure buildings; the length thereof was *ſix cubits and an hand-breadth*, *Ezek.* 40. 5. The cubits in this place are *interpreted *Kings cubits*: it was leſs liable

* *Tremelius in hunc locum.*

to

to deceit than the *Rope*, because it could not be *shortned* or *lengthned*, by *shrinking* or *stretching*; hence the *Canon* or *rule* of the *holy Scripture* is mystically typed out of this *Reed*, *Ezek.* 40. and *Revel.* 21. 15.

To these may be added other *measures*, wherewith they measured their *waies* and *walks*. The least of these was צנד *tsagad*, *passus*, *a pace*.

Στάδιον, *Stadium*, *a furlong*. It is often mentioned in the *New Testament*, not at all in the *Old*. (g) It contained *one hundred twenty five paces*, which is the eighth part of our mile. Some think it to be called so, ἀπὸ τῆς στάσεως, from *standing*, because *Hercules ran so much ground before he stood still*. g *Isidor.*

Milliarium, *a mile*: It containeth with us a *thousand paces*, but much more among the *Hebrews*. Their word ברת *Barath*, translated often *Milliarium*, properly signifying a *Dinner* or *meal*; and being applied unto *journeys*, *walks*, or *waies*, it signified so much ground as usually is gone, or conveniently may be travelled in half a day, between *meal* and *meal*, or *bait* and *bait*. The word is read, *Gen.* 35. 16. When there was (כברת הארץ *Cibrath haarets*) *about half a daies journey of ground*. The *Greek* in that place hath an uncouth word χαδραθᾶ; doubtless it was made from the *Hebrews*, *Cibrath*, and signifieth *half a daies journey*.

Their *measures of capacity*, termed *Mensuræ*, *capacitatis*, were of *two sorts*; some for *dry things*, as Corn, Seed, *&c.* Some for *liquid things*, as Wine, Oyle, *&c.* in both, that there might be a just proportion observed, all their measures were designed by a set number of *Hen-eggs-shels of a middle size*.

In my parallelling of them with our measures, where I speak of *Bushels*, *half bushels*, *Pecks*, *&c.* I

and to be understood according to *Winchester measure*, as we phrase it: such a bushel contained *eight gallons*. Where I speak of *Gallons*, *Pottles*, *Quarts*, &c. I am to be understood according to our *Ale measure*, thereby I avoid fractions of number.

a *Arias Mont. Thubal. Chain.*

קב *Kab*, *Kabus*, *A Kab*. (*a*) This contained *twenty four eggs*, it held proportion with our *Quart*. The least measure mentioned in Scripture, is the *Fourth part of a Kab*, 2 *Kings* 6. 25. The Famine in *Samaria* was so great, that a *fourth part of a Kab ef Doves dung* was sold for five pieces of silver. The *Rabbins* have a Proverb, that (*b*) *ten Kabs of speech descended into the world, and the woman took away nine of them.*

b עשרה קבין שיחת ירדו לעולם השעה נטלר נשים

עמאר *Omer*. It contained * *one Kab and an half, and a fifth part of a Kab*, that is, *three pintes and an half pinte*, and a fifth part of an half pinte. It was the tenth part of an *Ephah*, *Exod*. 16. 36.

Vid. Buxtorf. leric. in

* *Alsted. praecog. theol. l. 1. p. 588*

סאה *Seah*, σάτον, *Saton*; the *Latine* Interpreters commonly render it by *Modius*. It contained (*c*) *six Kabs*, that is, *a Gallon and half*. We translate the word in general, *A measure*: To morrow this time a *measure* (that is, *a satum*) of fine flower shall be sold for a Shekel, 2 *Kings* 7. 1.

c *Vide Buxtorf. Lexic in* קבב *ex opere R. Alphe, tractat. de pasch. chap. 5. h fol* 179.

אפה *Ephah*. It contained (*d*) *three Sata*, that is, *half a bushel and a pottle*.

d *Arias Mont. Thubal. Chain.*

לתך *Lethec*. It contained (*e*) *fifteen Modios* (*i*) *Sata*; that is, *two bushels*, *six gallons*, *and a pottle*. Mention of that is made, *Hos*. 3. 2. It is there rendered in *English*, *half an homer*.

e *Epiph. de mensur & Ponderib.*

חמר *Homer*. It is so called from חמור *Chamor*, *Asinus*, *an Ass*, because this measure contained so much grain or corn, as an Ass could well bear. It contained *ten Ephahs*, *Ezek*. 45. 11. that is, *Forty five gallons*, or *five bushels*, *and five gallons*.

כור *Cor, Borus.* The *Cor* and the *Homer* were of the same quantity, *Ezek.* 45. 14. It was not only of liquid things, *Luke* 16. 7.

These measures of which we have spoken hitherto, the *Hebrews* used in measuring *dry things*: three other measures there were, which they used for liquid or *moist things*.

לוג *Log.* It contained (*f*) *six egg-shels*. It was of the same quantity as the *fourth part of a Kab, half a pinte.*

f *Buxtorf in loco superius citato.*

הין *Hin.* It contained the quantity of (*g*) *seventy two egg-shels*, so that it was of our measure *three quarts.*

g *Buxtorf. ib.*

בת *Bath*, βάτος, *Bathus*, the *Bath*. It was of the same capacity with the *Ephah*, the tenth part of an *Homer*, *Ezek.* 45. 14. The *Latine* Interpreters commonly render it *Cadus.* (*h*) *Hierom* writing upon *Ezekiel*, renders it *Vadus. Decima pars Cori, inquit, in speciebus liquidis vocatur bathus, sive vadus.* I sometimes thought there had been some error in the Print, namely, *Vadus*, put for *Cadus*: But now I find the *Greeks* to use both βάτος, and βάδος, for this measure; and from the last of these *Greek* words, that ancient *Father* reads it, *Vadus*. Sometimes our *English* renders it, in general, *A measure*, *Luk.* 16. 6. It contained *four gallons and an half.*

h *Hieron. Ezek.* 45.

All these measures were proper to the *Hebrews*; I finde three other mentioned in the *N. T.* taken from other Nations.

Σεστὸς, *Sexarius.* We *English* it, in general, *A Pot*, *Mark* 7. 4. it was of the same quantity with the *Log*, if we understand it of the *Roman Sextarius*. It was somewhat more, if we understand it of the *Attick Sextarius*, *undecim Attici sextarii æquabant Romanos duodecim.* In probability we are to understand the *Romane* measure, so that it contained *six eggs*, that is, *half a pinte.*

i *Alsted. præcog. Theol. p.* 561.

Χοῖνιξ,

Χοῖνιξ, *Chœnix, A measure, Rev.* 6. 6. It signifyeth properly that measure of corn, which was allowed servants for their maintenance every day. Whence was occasioned that speech of *Pythagoras*; *Super Chœnice non sedendum.* That is, *We must not rest upon the provision which sufficeth for a day, but we must take care for the morrow.* It contained (k) *four Sextarii*, that is, *a Quart.*

Μετρητὴς, *Metretes, Joh.* 2. 6. It is translated, a *Firkin.* It was a measure in use among the *Athenians.* (l) It was of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equal to the *hebrew Bath*, so that it contained *four Gallons and an half.*

k Budæus de asse, lib. 5.
l Eudeus de ass. lib. 5.

CHAP. X.

Their Coyns. First of brazen Coyns.

THat they might have just *Coyns* and *Weights*, they weighed both them and their weights by *Barley corns.*

Δεπτὸν, *Minutum, a Mite, Luke* 21. 20. *Mark* 12. 42. The latter *Hebrews* call it פרושה the *Syriak* שמונא (i. *Octava, the eighth part of Assarium.*) (m) It weighed *half a barley corn.* It valued of our money, *three parts of one* c.

m פרושה משקל חצי שעורה

Κοδράντης, *Quadrans, a Farthing.* It was a *Roman coyn*, weighing a *grain of barley*, it consisted of *two mites.* The poor Widow threw in *two mites, which make a farthing, Mark* 12. 42. by consequence it valued of ours c. 12.

Moses Kotsens. fol. 124. *Col.* 4.

Ἀσσάριον, *Assarius, vel assarium.* It was a *Roman coyn*, weighing *four grains.* The *Rabbins* call איסור *Isor*, and say, that it containeth * *eight mites.* Of this we read, *Matth.* 10. 29. Are not two Sparrows sold for (an *Assarium*) our *English* readeth it, for a *Farthing*? It valueth of ours, in precise speaking, qa-- q.

† *Dufius in prater. Luc.* 12. 59.

Their

Their ſilver Coyns.

גרה *Gerah.* It was the twentieth part of the ſhekel of the Sanctuary; *A ſhekel is twenty Gerahs, Exod.* 30. 12. It was the leaſt ſilver Coyn among the *Hebrews*; lued of ours 1 *d. ob.*

אגרוף *Agorath:* We engliſh it, in general, a *piece of ſilver*, 1 *Sam.* 2 36. But it appeareth by the *Chaldee Paraphraſe*, that it is of the ſame value with *Gerah*; that *Paraphraſe* renders both מעא *Megna*; by the *Greek* they are both rendered ὁβολὸν, the value therof therfore is 1 *d. ob*

קשיטה *Keſhitah.* The word ſignifieth a *lamb*, and is uſed for a certain *Coyn* among the *Hebrews*, on the one ſide whereof the image of a *lamb* was ſtamped; our *Engliſh* reads it in general, *a piece of mony. Jacob* bought a parcel of a field for an hundred *pieces of money, Gen.* 33.19. In the Original it is, for an hundred *lambs.* But it is apparent, that *Jacob* paid *mony*, for S. *Stephen* ſaith, he bought it for *money, Act* 7.16. In the judgment of the *Rabbines*, it was the ſame that [n] *Obolus, twenty of them went to a ſhekel*; So that the value thereof was 1 *d. ob.*

[n] *R. Solom Gen.* 33.19 *It. R. D. vid. in lib. radic.*

כסף *Ceſeph*, ἀργύριον, *Argenteus, a piece of ſilver*: as the *Romans* numbred their ſumms by *Seſterces*, inſomuch that *Nummus* is oftentimes put abſolutely, to ſignifie the ſame as *Seſtertius*: So the *Hebrews* counted their ſums by *Shekels*, and the *Grecians* by *Drachmæ*; hence *Argenteus, a piece of ſilver*, being put abſolutely in the *Bible*, if mention in that place be of the *Hebrew Coyns*, it ſtandeth for a *ſhekel*, and valueth 2 *s.* 6 *d.* if it ſtand for the *ſhekel of the Sanctuary*; if it ſtand for a *common ſhekel*, then it valueth 1 *s.* 3 *d.* But if mention be of the *Greek Coyns*, as *Acts* 19. 19. then it ſignifieth the *Attick Drachma*, which valueth of our money 1 *d. ob.*

It. *Levi ben Gerſ. Gen.* 33. 19.

[o] *Druſ ad diſſ. Ecca Gen. p.* 119.

δραχμὴν, *Luke* 15.8. (*p*) It was a *quarter of a ſhekel*, and thus by conſequence it valued of ours 7 *d. ob.*

[p] *Breerwood de nummis.*

διδραχμον, *Didrachmon, Matth.* 17.24. We *Engliſh* it

תוין דגוי *tribute money*: The *Syriak* readeth (*q*) *Duo Zuzim*; now that Coyn which was termed *Zuz* by the *Hebrews*, was answerable to the *Roman Denair*; whence it appeareth, that it valued of ours 1 *s.* 3 *d.*

Στατὴρ, *Stater*. We english it a *piece of money* at large, but it contained precisely *two didrachma's*. For the *tribute money*, to be paid for each person, was *Didrachmum*, as is evident, *Mat.* 17. 24. and this *Stater* was paid for *two*, namely, for *Christ* and *Peter*, the value of it therefore was, 2 *s.* 6 *d.*

r *Tremel. Mat.* 92. 19.

ηνάριον, *Denarius*, *a penny*. This was their *tribute money*, *Mat.* 22. 19. There were (*r*) *two sorts of pence* in use among them; the *common penny*, which valued of ours 7 *d. ob.* And the *penny of the Sanctuary*, which valued 1 *s.* 3 *d.* For it was answerable to their *Didrachmum*; and of this last we must understand S. *Matthew* in this place, for their *tribute money* was *Didrachmum*, as before hath been noted out of *Mat.* 17. 24. This *Didrachmum* or *half shekel*, was formerly paid by the *Israelites*, (*f*) every year after they were 20 years old, towards their *Temple*, *Exod.* 30. 13. *Cæsar* by taking away this money from the *Temple*, and changing it into a *tribute* for his *own Coffers*, did in truth take away from *God* that wch was *God's*. Hence in that question proposed unto *Christ*, *Is it lawful to give tribute unto* Cæsar, *or not?* *Christ* answereth, *Render unto* Cæsar *the things that are* Cæsars, *& unto God the things that are God's* (*t*) This very *Tribute* afterward was paid by the *Jews* toward the *Roman Capitol*, by vertue of a Decree made by *Vespasian*

f *Aben Esr. Nehem.* 10. 32.

t *Joseph. de bella lib.* 7. *cap.* 16.

ציץ רבע שקל כסף *Elias Thisbit.*

זון *It was the* (*u*) *fourth part of a shekel of silver*; it valued therefore of ours, 7 *d. ob.*

שקל *Shekel*, *Siclus*, *a shekel*: it was two-fold; *Siclus regius*, *The Kings shekel*, of common use in buying and selling, it valued, 1 *s.* 3 *d.* And *Siclus Sanctuarii*, *The Shekel of the Sanctuary*, it valued 2 *s.* 6 *d.* The

The *ſhekels of the Sanctuary* were of *two ſtamps*. The one was alwaies in uſe among the *Jews*: the *thirty pieces of ſilver which Judas received, are thought to be the thirty ſhekels of the Sanctuary*. It had ſtampt on the one ſide, the *pot of Mana*, or as others think, *Aaron's Cenſer*, or *Incenſe cup*: the inſcription on this ſide was שקל ישראל *Shekel Iſrael*, *The ſhekel of Iſrael*: on the reverſe ſide was ſtampt *Aaron's Rod budding*, with this inſcription about the Coin, ירושלים הקדושה *Jeruſalaiim hakeduſcha*. After the coming of our *Saviour*, the *Jews* which were converted to the *Chriſtian Faith*, (*t*) changed their *Shekel*, and on the firſt ſide ſtampt the *Image of Chriſt* with יש at the mouth of the Image, & ו in the pole, which three letters made his name *Ieſu*. On the reverſe ſide there was no picture, but the whole rundle was filled with this inſcription, משיחא לך באנשלרם ואור מארם עשרם הי (i.) *Meſſias rex venit cum pace, & lux de homine facta eſt vita*. In ſome Coyns, for the latter clauſe of that inſcription is read, ארם עשרי אלהיב (*i*) *Deus homo eſt factus*.

(*t*) *Alſted præcig.*

The *King's Shekel* in *David* and *Solomon's* time, had ſtampt on the one ſide, a kind of tower ſtanding between ירו and מלם, and underneath was עיר הקרש. The whole inſcription was, *Jeruſalem urbs ſanctitatis*; On the reverſe ſide the rundle was filled with this Hebrew, דור חמלך וכנר שלמחרמלר (i.) *David rex, & filius ejus Solomon rex*.

The *Shekel* again was divided into leſſer *Coyns*, which had their denomination from the parts thereof. Thus we read of the half *Shekel*, *Exod.* 30. 13. The *third part of a ſhekel*, *Nehem.* 10. 32. *The quarter of a ſhekel*, 1 *Sam.* 9. 8.

Their gold Coyns.

זהב *Zahab*. The *Engliſh* reads it, *A piece of gold* 2 *King.* 5. 5. By it is meant, that which elſewhere is called

Siclus auri, A ſhekel of gold, 1 *Chron.* 21. 25. Hence the one thouſand ſeven hundred *pieces of gold* mentioned, *Judg.* 8. 26. The *Greek* renders 1700. (*u*) *ſhekels of gold,* (*x*) The weight of this Coyn was two *Attick drams,* the value 15 *s.*

u Σίκλοι χίλιοι, &c.

x *Breerwood de nummis.*

אדרכון *Adarchon,* of this we read, *Eſra* 8. 27. It was alſo called דרקמון *Drachmon,* of which we read, *Eſr.* 2. 69. Both theſe names ſeem to denote the ſame coin; if not, yet both were of the ſame weight. The *Greek* interprets them both by δραχμὴν, & our *Engliſh* accordingly renders both a *Dram*; which muſt be underſtood of the *Drams* in uſe among the *Hebrews,* weighing two *Attick drams.* From the *Greek* δραχμὴν, *Drachmon* ſeemeth to have had its name. He conjecture th not amiſs, who thinketh that *Adarcon* was ſo called, *quaſi Daricon,* which was a certain coyn of gold in uſe among the *Perſians,* and from *King Darius* (whoſe image one ſide thereof bore) was named *Daricon,* and א amongſt the *Chaldæans,* is often prefixed before a word, as ה is amongſt the *Hebrews.* The value of this Coyn was of ours 15 *s.*

y *Breerwood de nummis.*

Their Summs.

Their *Summs* were *two* מנה *Maneh,* μνᾶ, *Mina,* a *Pound.* In *gold* it weighed *one hundred ſhekels.* This appeareth by comparing theſe Texts, 1 *King.* 10. 17. *Tres* מנים *Manim, Three pound* of gold went to one ſhield. Now we read, 2 *Chron.* 9. 16. *Three hundred ſhekels* of gold went to one ſhield. The name *Shekels* is not expreſſed in the Original, but neceſſarily underſtood, as appeareth in that which was ſpoken of *Zahab.* For it is a received rule, that in Scripture, *Aurum* being put with a *numeral,* ſignifieth ſo many *ſhekels of gold*; and ſo *Argentum* in like manner. The weight thereof then being 100 *ſhekels,* it followeth that the value was 75 *l.* In *ſilver*; their *Maneh* weighed 60 *ſhekels, Ezek.* 45. 12. ſo that it valued 7 *l.* 10 *s.* Note, that (*z*) *Sheindler* was deceiz *Sheindler in* מנה

ved, in saying that the price or value of the *Maneh* was changed in *Ezekiel's* time, because it then valued 60 *shekels*, for the difference is not between the sacred and profane *Maneh*, as *Sheindler* conceiveth it; between the *Maneh* of gold, which was valued at an hundred *shekels* alwaies, and the *Maneh* of silver, which weighed 60 *shekels*, according to the fore-quoted place in *Ezekiel*.

The second sum was ככר *Cicar*, *Talentum*, *A Talent*. This if it were of *silver*, it contained in weight 3000 *shekels*. For those two verses being compared together, *Exod.* 38.25, 26. sheweth that *six hundred thousand* men, paying every man *half a shekel*, the whole sum amounted to an *hundred Talents*; whence it followeth, that a *Talent of silver* amongst the *Hebrews*, was 375 *l.* But a *Talent of gold* (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours 4500 *l.*

In this Tract of their Coyns we are to know *three things*. First, that as the *Roman*, in the former ages, used *Æs grave*, *Bullion money*, unstampt, which in the *Masse* or *Billot* they weighed out in their payments; and afterward, *Æs signatum*, *coyned metals*: So the *Hebrews*, though at last they used *coyned money*, yet at first they *weighed their money, uncoined*; Abraham *weighed to Ephron the silver*, *Gen.* 23.16. Hence the *shekel* had its name from שקל *Shakal*, *ponderare*, *librare*, *To weigh*, or *put in the ballance*. *Secondly*, as the coined *shekel was two-fold*; one for the use of the *Sanctuary*; the other for the use of the *Common-wealth*, and that of the *Sanctuary* was double the price of the *other*: So the *weight of the shekel* is to be distinguisht after the same manner; the *shekel of the Sanctuary* weighed *half an ounce Troy weight*; the *common shekel* weighed *a quarter of an ounce*. For example, *Goliahs Spears head weighed six hundred shekels of the Sanctuary*, 1 *Sam.* 17.7. that is, *twenty five pound weight*: *Absolon's*

hair

hair weighed two hundred ſhekels after the King's weight, 2 *Sam.* 14. 26. that is, *four pound weight and two ounces.* Yea, the ſumms which I have reckoned only *according to the Sanctuary,* in common uſe, *according to the King's weight,* they abate half their value.

3. The leſſer Coyns werein general termed κέρμα, or in the ſingular number κέρμα, *Joh.* 2. 15. The word ſignifieth properly a ſmal quantity or little piece of metal, ſuch as may be clipt off from Coyns. *Upon the firſt of the mon.* Adar, *Proclamation was made throughout Iſrael, that the people ſhould provide their half ſhekels, which were yearly payed toward the ſervice of the Temple,* according to the commandment of *God, Exod.* 30. 13. On the 25 of *Adar,* then they brought *Tables* into the *Temple* (that is, into the *outward Court* where the people ſtood) on theſe *Tables* lay theſe κέρματα, or *leſſer coyns,* to furniſh thoſe who wanted *half-ſhekels* for their offerings, or that wanted *leſſer pieces of money,* in their payment for oxen, ſheep, or doves, wch likewiſe ſtood there in a readineſs in the ſame court to be ſold for ſacrifices: but this ſupply of *leſſer coyns,* was not without an *exchange* for other mony, or other things in lieu of money, & that upon advantage. Hence thoſe that ſate at theſe *Tables,* as chief *bankers* or *maſters of the Exchange,* they were termed κερματισταί, in reſpect of the *leſſer coyns* which they exchanged; in reſpect of the *exchange it ſelf,* they were termed κολλυβισταί, for [c] Κόλλυβος ſignifieth the ſame in *Greek,* as *Cambium* in *Latine,* whence thoſe *letters of exchange,* which the *Latines* call *Literæ Cambii,* the *Greeks* call σύμβολα κολλυβιστικὰ, *Tickets of exchange;* in reſpect of the *tables* at which they *ſate,* they are termed by the *Talmudiſts* שולחנים, from שולחן *Schulchan, Menſa;* for the ſame reaſon they are ſometimes termed by the *Greeks* τραπεζῖται, & by the *Latines Menſarii.* Theſe are thoſe *changers of money,* which our *Saviour* drove out of the *Temple.*

a *Moſes Kotſenſ. de Siclis, fol* 122 *col.* 1.

b *Moſes Kotſenſ. ibid.*

c Κόλλυβος, *inquit Pollux, eſt* ἀργυρίου ἀλλαγὴ *vid. Drus. Annot. in N. T. part. alter.*

FINIS.

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